1957

Masmid

DEPARTMENT OF
YESHIVA U
AMSTERDAM
NEW YORK 33, N

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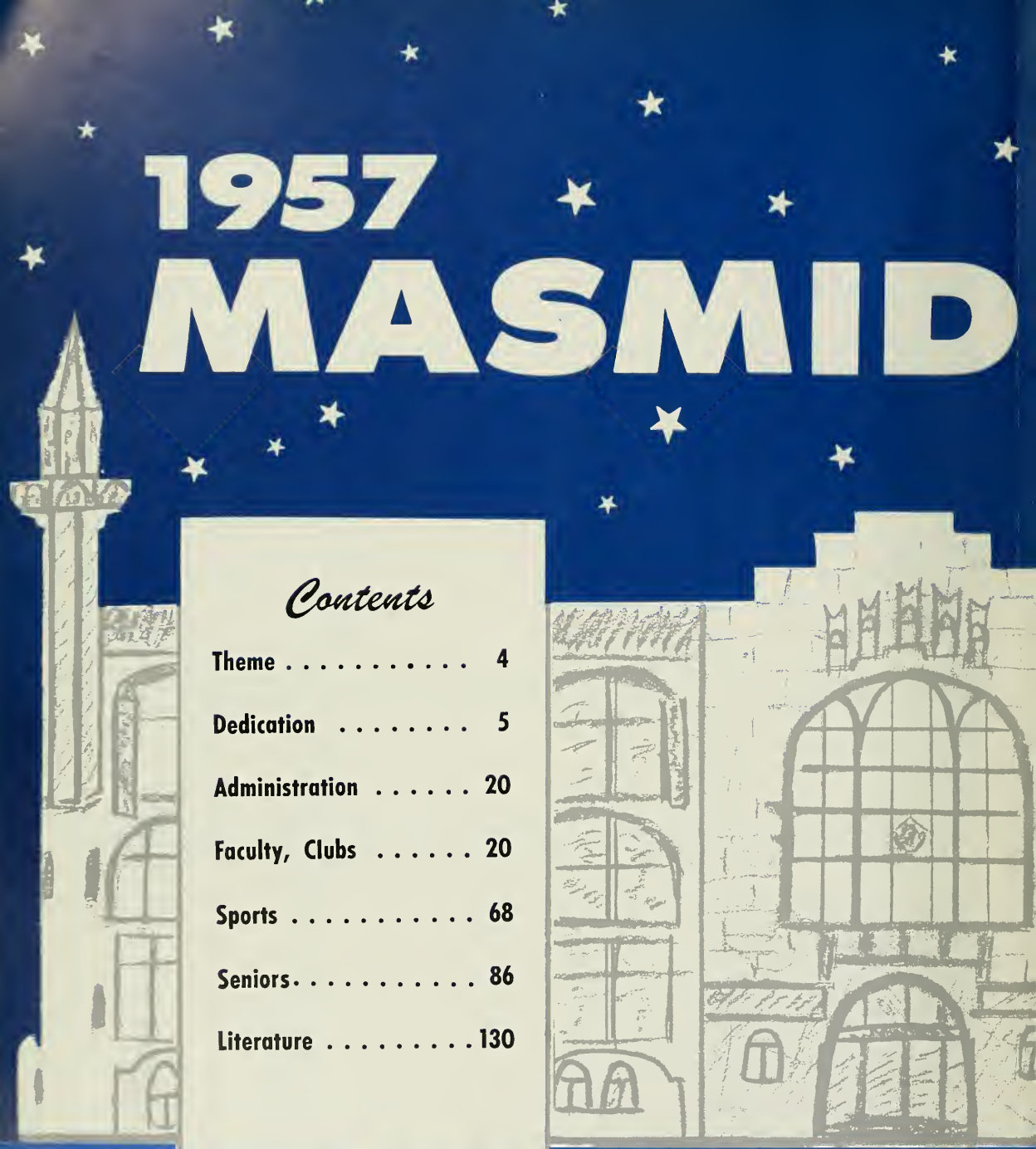
MASMID

1957

1957 MASMID



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Published by the Students of . . .

YESHIVA COLLEGE

Amsterdam Avenue and 186th Street, New York, N. Y.

FOREWORD

We leave college in a year in which commencement orators throughout the country warn us of the dangers of conformity.

We leave an institution which, by its very individuality and by the ideals for which it stands, has taught us to revere the individual personality and conscience. As Jews and Americans we are doubly aware of our responsibilities and of the burdens we must share to ensure our future well-being.

It is as thinking individuals that we take our place in society.

In Tribute . . .

A rare phenomenon, indeed, is the teacher whose students are unanimous in their praise of him. We are fortunate in having several such men at Yeshiva, and outstanding among them is Dr. Meyer Atlas, chairman of the Department of Biology.

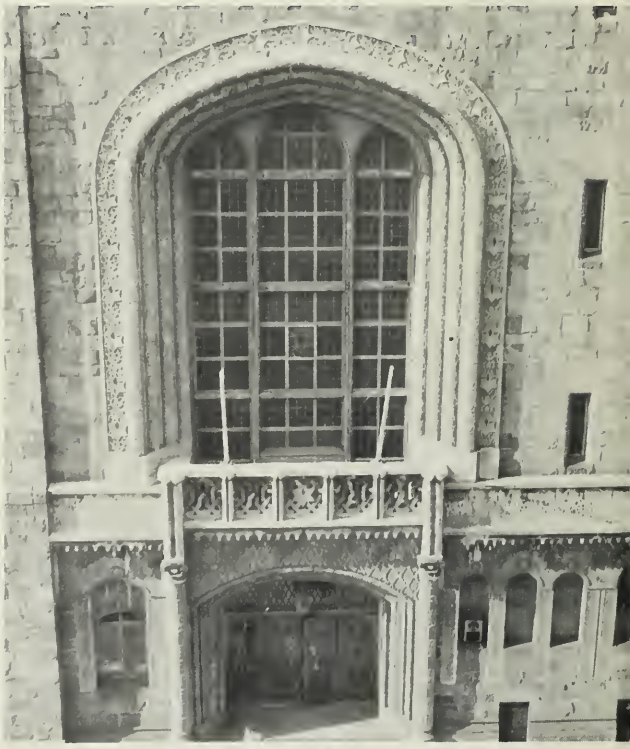
As a tribute to his twenty years of service to Yeshiva and its students, the Class of 1957 takes great pleasure in dedicating this MASMID to Dr. Meyer Atlas.

Those of us fortunate enough to have studied under Dr. Atlas shall always remember him—not alone for his scholarship in the Science of Life, but more so for the example he set us in the Art of Living.

We pray that the members of many classes to come shall have the opportunity and the privilege of studying with Dr. Atlas.

Until they were obscured by apartment houses the domes of the College in Washington Heights were a well known landmark on the New York Central's Harlem Division.

"An Institution which,



The main entrance of the first American college under Jewish auspices.

Science Hall, the Pollack Library, and Graduate Hall seen from across Amsterdam Avenue.

The "Golden Domes" of legend now are painted green, but the detailed work beneath them still shines in the sunlight in shades of red, green, and gold.

by its very individuality . . ."

The new dormitory on Amsterdam Avenue and 185th Street seems to lean when seen through a wide angle lens.

I'm toking three credits of Telephone 16 this semester.

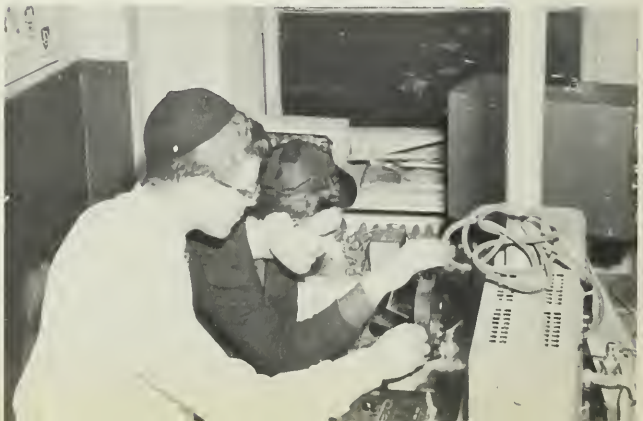
"Revere the individual personality . . ."

Don't bother to woke me for Min yan.

That was some tough Organic exam!

It hurts right here, Doc!

The police *think* they caught the Mad Bomber!

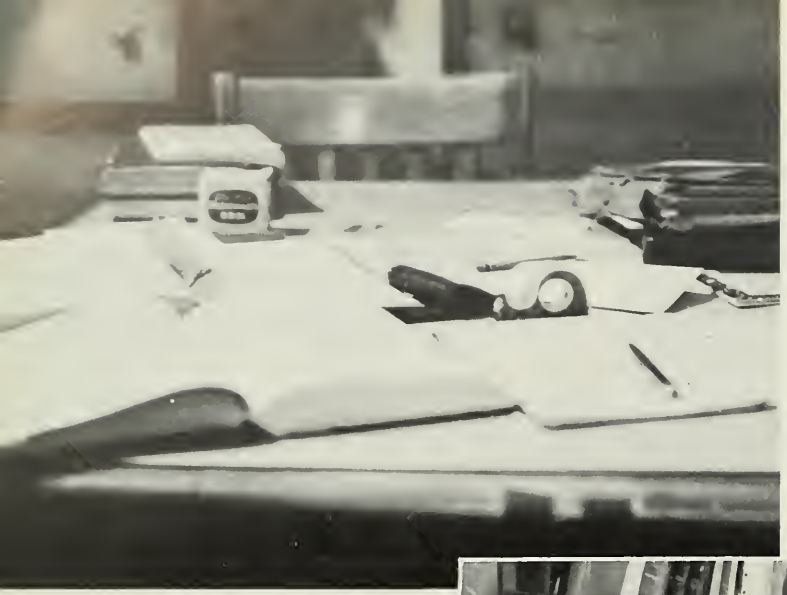


School life has its ups and downs!

If you don't know the words just hum along.

This picture doesn't look posed, does it?

I'll see you in my office in a minute.



Triple Feature at the Empress.

"Doubly aware of our

"Dear student: It has been brought to my attention . . ."

Publicity photo.

A Rough night in the dormitory!

responsibilities . . ."

Real thing.

8:59 on a Friday morning.

I'll stick on a few signs and get my picture into MASMID. Who's this Chervin anyhow?

Let's burp and *bench!*

Sometimes I get so hungry . . .

Poof! You're a molted!

"The burdens we

I knew that the food was *poor,*
but...

MASMID editors have to work for a living . . .

But Co-op managers . . .

must share . . ."

Don't bite the hand that feeds you.
Just give it money!

"Thinking individuals in Society . . ."

Vicarious education.

Drinking individuals in . . .

I know that it's not my major, but the scholarship sounds great!

Yes, I blame it *all* on the pituitary.

GRADUATE RECORD EXAM

The setting for the shambles.

Sociologically speaking this is a snap.

Intermission—You mean this thing counts?

Henry Fielding's third Great-Aunt?

It was just too much. P.S. The Class of '57 did the best yet on the G.R.E.

The dream—architect's sketch of the new dormitory as seen from Laurel Hill Terrace which over looks the Harlem River.

The actuality begun—three sidewalk superintendents check the early progress of the structure.

The building seems to stand on stilts as the walls go up over the framework of reinforced concrete.

The debris of construction is whisked awoy the day before the dedication ceremonies.

A NEW CAMPUS BEGINS...

On Sunday, May 26, traditional cornerstone and dedication ceremonies were held at Yeshiva University's new $1,500,000 Residence Hall, on Amsterdam Avenue and 185th Street in Manhattan.

The new dormitory, which will house 300 students, will be open for occupancy in September. This represents the first step in the development of a new campus area at the University's main academic center in Washington Heights.

All clear and waiting for the speakers—the dormitory as o front row spectator might see it at the dedication.

The dormitory takes on a festive air os bunting is hung from the windows.

The crowd pours in early to hear the speeches and to watch as . . .

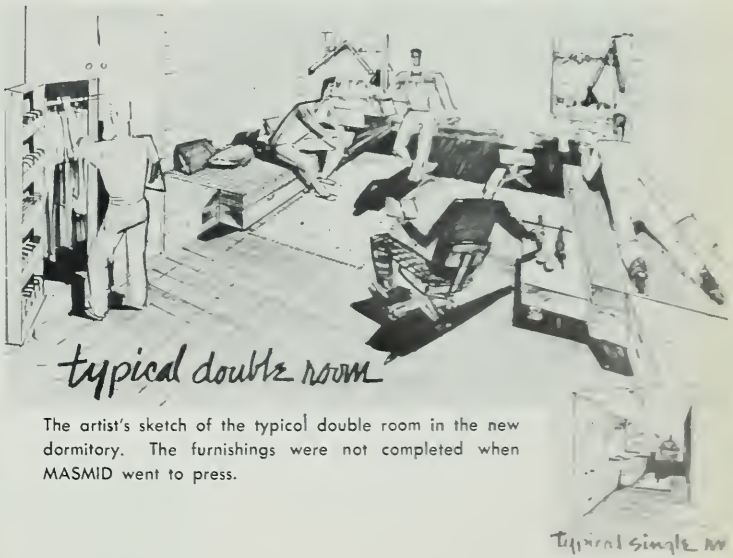
A NEW CAMPUS BEGINS . . .

Dr. Samuel Belkin, Yeshiva University president; Louis J. Glickman, Yeshiva trustee; Senator Jacob Javits and New York Lieutenant Governor George B. Deluca (left to right) wield trowels in the traditional cornerstone ceremony climaxing the dedication exercises.

Here the completed dormitory is seen from Amsterdam Avenue and 184th Street . . .

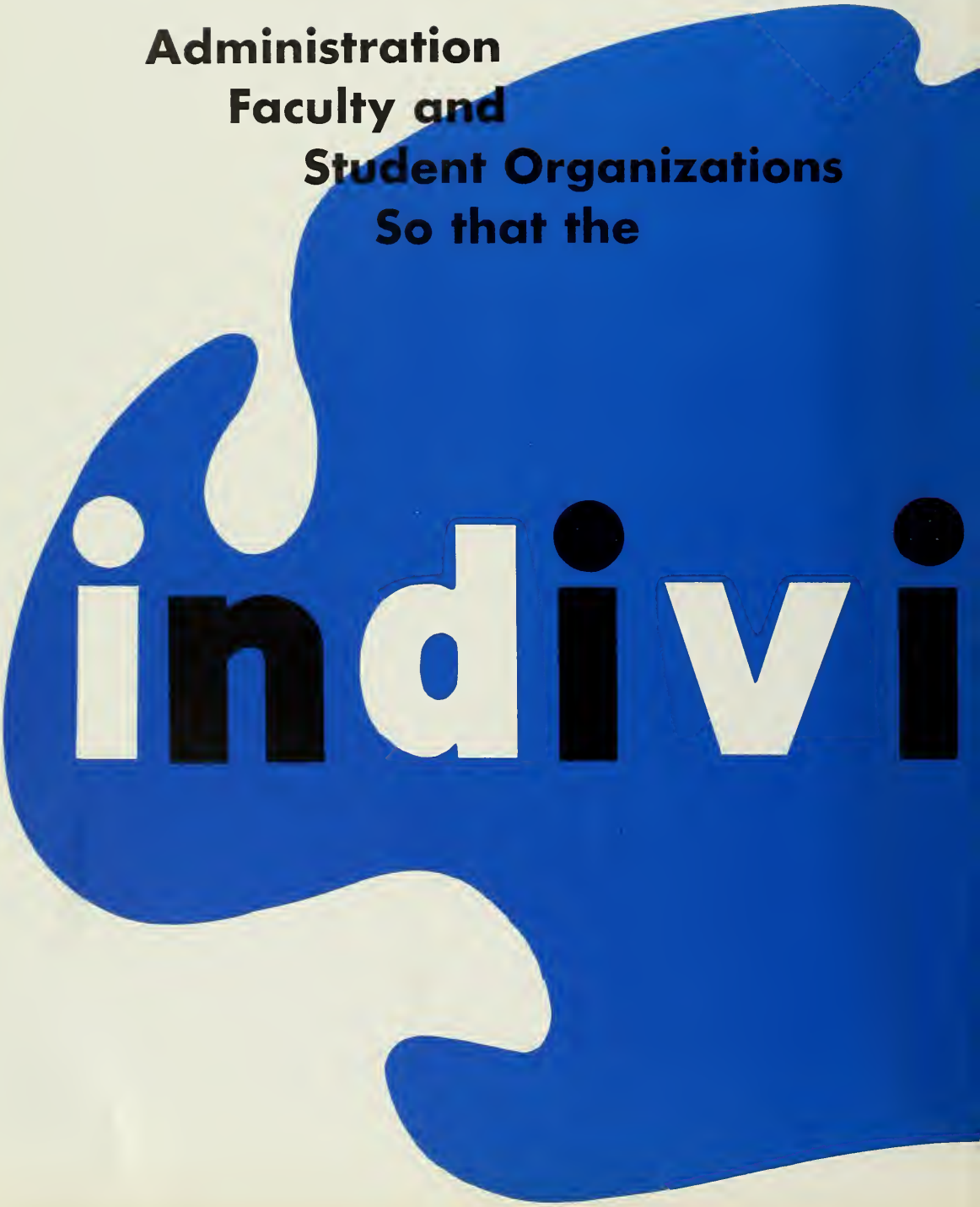
. . . WITH A NEW DORMITORY

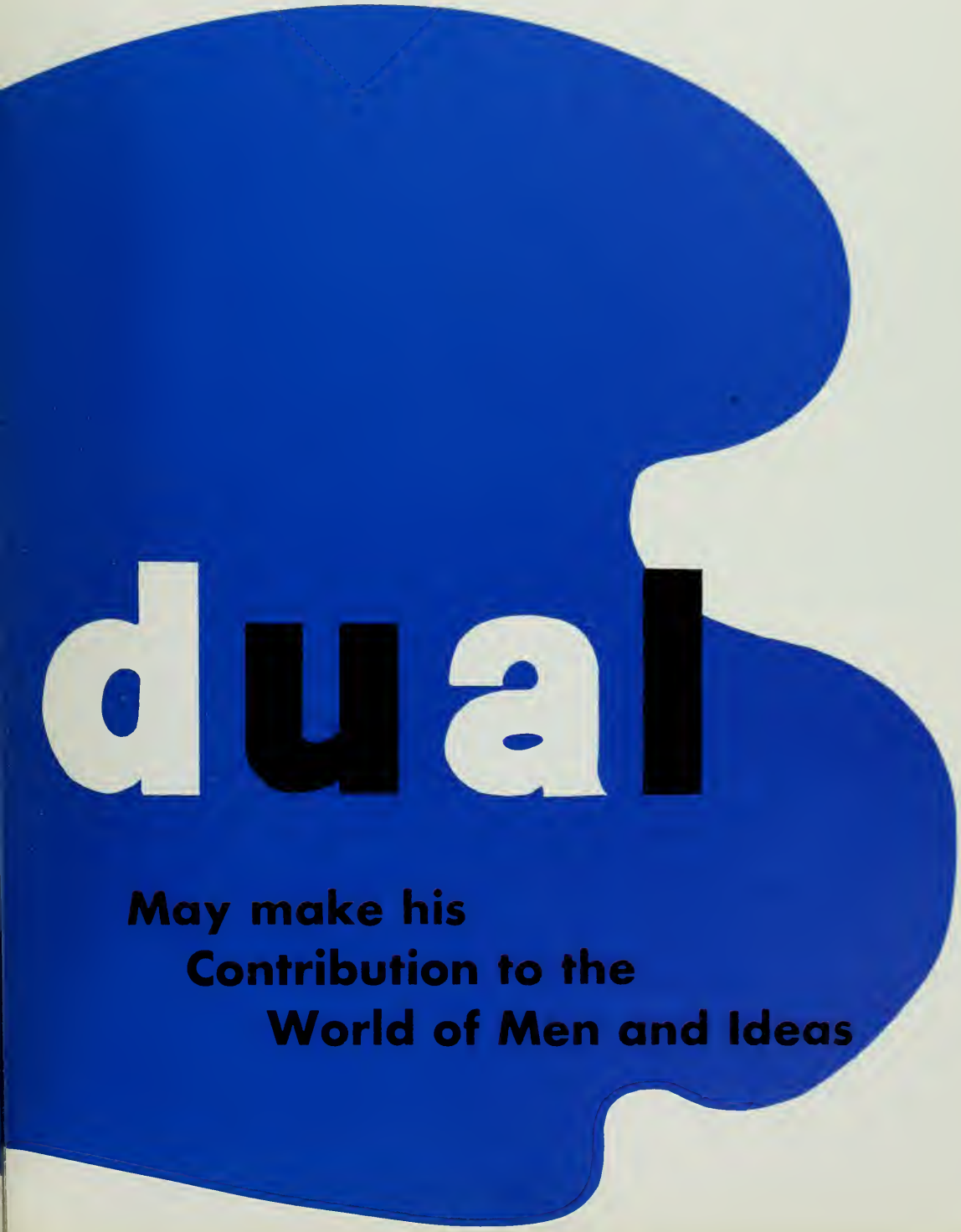
. . . and here is a view from Laurel Hill Terrace and 184th Street.



The artist's sketch of the typical double room in the new dormitory. The furnishings were not completed when MASMID went to press.

Administration
Faculty and
Student Organizations
So that the




dual
May make his
Contribution to the
World of Men and Ideas

Rabbi Doctor Samuel Belkin, President of Yeshiva University.

As you terminate your college education at Yeshiva University, I extend to you sincerest congratulations on your past achievements and wish you every success in your future endeavors. Above all, you should remember and be guided by the indigenous principles which characterize your alma mater.

The very name Yeshiva College in itself is a symbol of our purposes and philosophy. The teachings of the Yeshiva are primarily dedicated to the spiritual and moral purposes of our daily lives. A college of arts and sciences is primarily concerned with Man and his World.

The purpose of Yeshiva College is to create a unity between the Yeshiva and College,—the Yeshiva endeavoring to give a moral and spiritual purpose to the human knowledge which the student acquires in the College.

I have abiding faith that you will govern your lives by the standards of the Torah and that you will consider your education as a means to a greater end—consecrated service to G*D and fellow men.

Remain a **ben-ha-yeshiva** in spirit and deed. I wish you well-being and well-doing.

Sincerely,

Samuel Belkin

SAMUEL BELKIN
President

Mr. Joseph Ellenberg, Secretary to the President and Assaciate Bursar.

Dr. Simeon L. Guterman, Dean of the College.

It is often said that Yeshiva has a positive Jewish message to convey. This is true, but it is also necessary to understand the social significance of Yeshiva's dedication to a religious goal. This theme is as old as Sinai but I have not seen it defined as successfully as was done by John Selden, a Seventeenth Century English man of affairs, with which I conclude this message. "What care I to see a man run after a sermon, if he cozens and cheats as soon as he comes home? On the other side, morality must not be without religion, for if so, it may change as I see convenience. Religion must govern it."

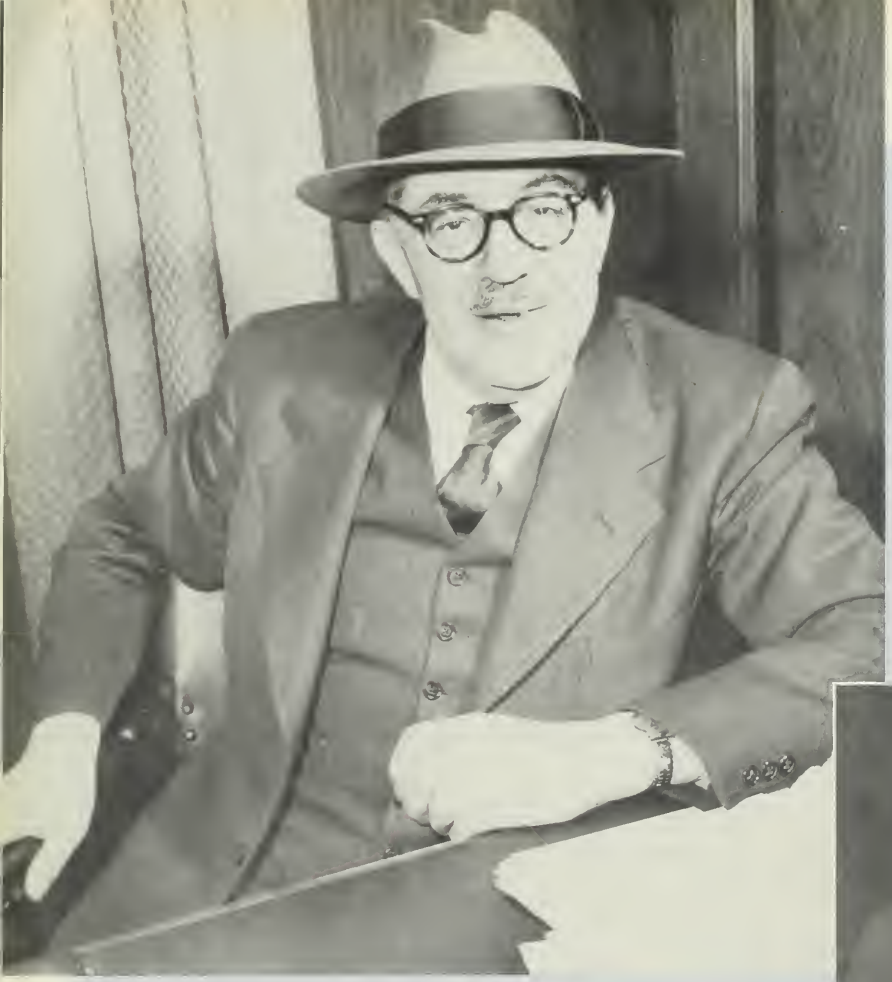
It is a source of satisfaction to us at Yeshiva that the point of view represented by these remarks has proven more than a mere slogan to our students and alumni.

I wish the members of the graduating class **bon voyage** on their careers and much satisfaction in their personal lives.

Simeon L. Guterman

SIMEON L. GUTERMAN
Dean

Rabbi Dr. Moses D. Tendler,
Assistant Dean.



Dr. Samuel Leib Sar, Dean of Men and Professor of Bible.

Mr. Joshua Matz, Bursar and Assistant Professor of Statistics.

Professor Morris Silverman, Registrar and Assistant Professor of History.

Rabbi David Mirsky, Assistant Registrar and Assistant Professor of Hebrew.

Mrs. Epstein

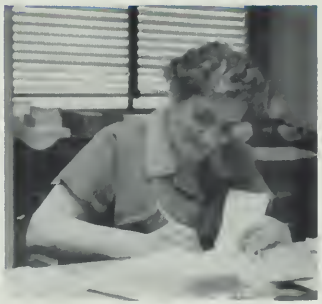
Just drop in to say hello . . .
College Office

Mrs. Kamiat

What's your problem? . . .
Guidance Office

Mrs. Shapiro

AND WHO DOES THE PAPER WORK?



Mrs. Philips

Just how much can you take . . .?
Bursar's Office

Reuben Heisler

Everything but writing it.
Production Room

Eli Oiring

The voice of Yeshiva . . . Switchboard

Miss Guttfreund

INTERNATIONAL RELATIONS SOCIETY: *Front Row: Jerrold Neugeboren; Jeremiah Wohlberg; Abraham Shapiro, president; Simon Gluck. Back Row: Joseph Chervin; C. Doniel Chill; Michael Kramer; Meyer Edelstein; Meyer Katzper.*

Social Science

YOUNG DEMOCRATS

The Affiliated Young Democrats is a recent addition to Yeshiva's family of clubs. It is dedicated to the education and adjustment of college students to present-day needs in the political world. The club's charter states that Student Council does not necessarily agree with the club's aims or purposes.

The group is also chartered by the New York State Affiliated Young Democrats, which boasts over 800,000 members. Highlight of this year's events was a call by State President Harold Moskovit and the Honorable Hulan Jack, Borough President of Manhattan, on behalf of greater youth participation in the Democratic Party.

Dr. Alexander Brody,
Prof. of History and Economics

Dr. Aaron Margalith, *Prof. of Political Science*

AFFILIATED YOUNG DEMOCRATS: *Front Row: Albert Hornblass; Nathan Meiselman, secretary-treasurer; Mandell Ganchrow, president; Sidney Kwestel, vice-president. Back Row: Michael Kramer; Abraham Shapiro; Meyer Edelstein; Benjamin Turner.*

I.R.S.

The International Relations Society, known in the past for its excellent relations, emphasized its international aspect this year. A guided tour of the United Nations buildings included stops at numerous committee and council meetings.

Under the guidance of Professor Aaron Margalith the Society sponsored a Woodrow Wilson Centennial project. A display on college bulletin boards, an exhibition and an essay contest helped create schoolwide interest for the centennial and for I.R.S.

Dr. Robert Lekachman, *Visiting Asst. Prof. of Economics*

Mr. Steven Joffee, Visiting Assistant Librarian

Mr. Solomon Zeides, *Asst. Librarian*

Dr. Emanuel Rackman, *Asst. Prof. of Political Science*

Mr. Victor Geller, Lecturer in Sociology

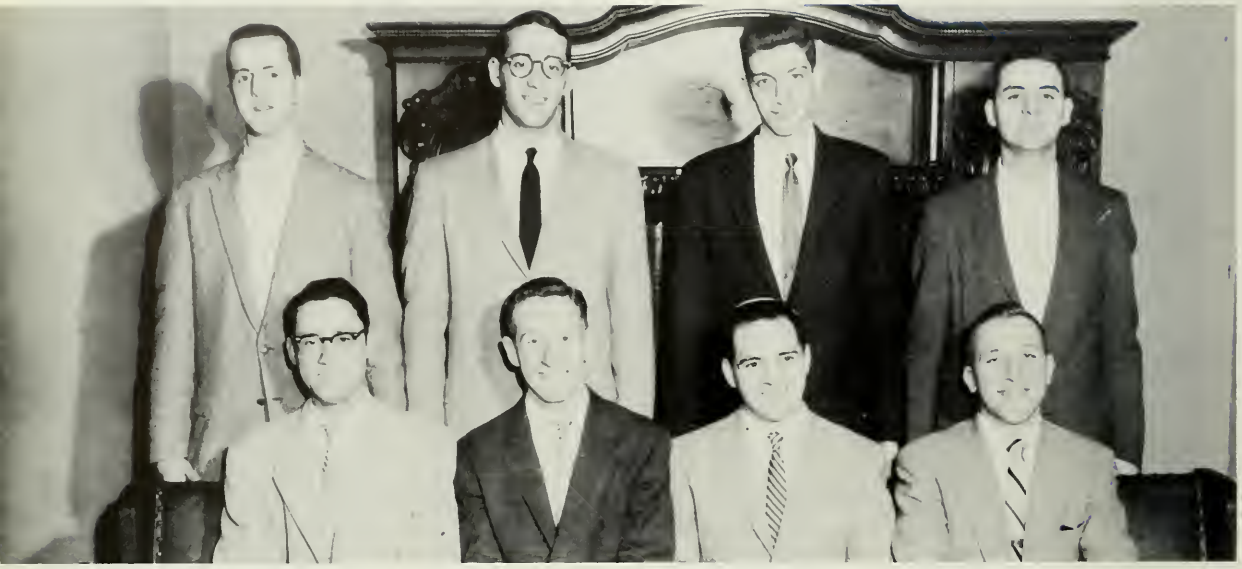
PRE-LAW SOCIETY

Founded by Herbert Charney '57, and Joseph Chervin '58, the Pre-Law Society has familiarized its members with the intricacies of law school and the legal profession. Highlighting the year's program for the group was a meeting at which Professor A. Leo Levin, a Yeshiva graduate now professor at the University of Pennsylvania Law School, spoke to the group about the problems which students encounter in law school. His address was followed by personal consultations with those students about to enter the various law schools.

Others who addressed the Society this year include United States Attorney Paul W. Williams and Surrogate Court Justice Joseph Cox. As a service to its members the Society has accumulated a great number of law school catalogues and corresponding application material.

PRE-LAW SOCIETY: *Front Row: Abraham Shapiro, secretary-treasurer; Jeremiah Wohlberg, vice-president; Joseph Chervin, president; Herbert Charney; Simon Gluck. Back Row: Jerrold Neugeboren; David Morris; Michael Kramer; Aaron Friedman; Nathan Lewin; C. Daniel Chill; Benjamin Turner; Louis Wohl.*

Social



SOCIOLOGY CLUB: *Front Row: Micha Oppenheim; C. Daniel Chill, president; Samuel Press, vice-president; Simon Gluck. Back Row: Philip Banner; Solomon Feder; Yakov Robinowitz; David J. Hammer.*

Dr. Alexander Litman, *Prof. of Philosophy*

SOCIOLOGY CLUB

The proportion of students majoring in Sociology is on the increase at Yeshiva, and, recognizing this ever-widening circle of interest, the Sociology Club has been able to enlist the efforts of many prominent individuals to lecture on important topics in the field.

For the first address of the year Professor Morton Teicher, the newly appointed head of Yeshiva's School of Social Work, spoke on the opportunities available in social work. Other speakers before the group included Dr. Zorach Wahrhaftig, deputy minister of religion of the State of Israel, who lectured on the Israeli constitution, and, during the Sinai campaign, the club heard an address on the Middle-East situation delivered by Rabbi Joseph Lookstein.

Mr. Nathan Goldberg, *Assoc. Prof. of Sociology*

Science

PSYCHOLOGY CLUB: *Front Row: Arnold Asher; Julius Mandel, vice-president; Dr. Helmut E. Adler, faculty advisor; Edward Berger, president; David J. Hammer. Back Row: Samuel Press; Rafael Saffra; Bernard Rathman; Joshua Gartler; Louis Taubenblatt; Matisyahu Weisenberg; Raphael Gaadman; Herbert Erlich; Milton Tambar.*

Mr. Isroel Young, *Asst. Prof. of Guidance*

PSYCHOLOGY CLUB

An important contribution to the University was realized this year by the Psychology Club with the completion of the difficult task of indexing and cross-filing all the books of psychological interest in the Pollak Library.

"Career and Preparation for Clinical Psychology" was the title of a lecture by Dr. Ovryn of the Psychology Clinic of Yeshiva University. The Psychology Club was also addressed by Dr. H. Gold, rabbi and psychiatrist, who spoke on "Jewish Values and Cultural Psychiatry."

Dr. Helmut Adler, *Asst. Prof. of Psychology*

HOBBY CLUB: *Front Row: Julius Mandel; Meyer Edelstein; Alan Greenspan; Benjamin Turner. Back Row: Harry Turner; Jacob Dyckman; Rafael Saffra; Louis Wohl.*

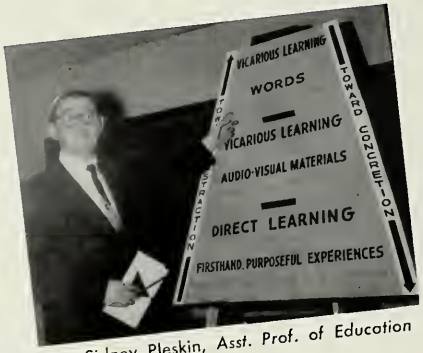
Social Science

HOBBY CLUB

Hobby Club members have this year, as in the past, been goodwill ambassadors for Yeshiva. Many synagogues and community centers throughout the East have served as sites for magic shows and folk-song routines put on by the club's members. These shows, their organization and presentation, were the backbone of this year's program.

Entertain, but be entertained as well! For the Hobby club this meant learning about their various interests. Mr. Samuel Schwartz, a professional magician, discussed and demonstrated many valuable techniques which the club's members were able to put to good use.

Mr. Meyer Terkel, Lecturer in Education



Dr. Sidney Pleskin, Asst. Prof. of Education

Dr. Jekuthiel Ginsburg, *Prof. of Mathematics*

Dr. Henry Lisman, *Assoc. Prof. of Mathematics*

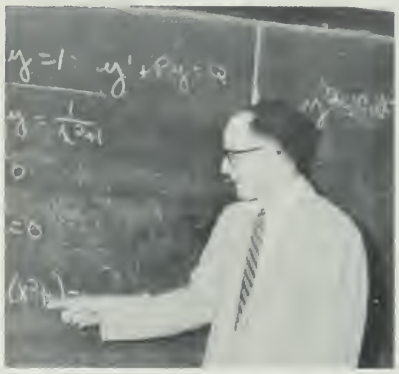
Mr. Daniel Block,
Asst. Prof. of Mathematics

MATH CLUB

Numerous student and guest lecturers have filled the program of the Math Club this past year. Highlight of the year's activities was a lecture by Professor Jekuthiel Ginsberg on "Creative Development" in various fields of mathematics.

The club sponsored a student-alumni meeting where Yeshiva graduates gave valuable information to the undergrads.

Jonah Mann '54 and Harry Furstenberg '55 also spoke before the Math Club.



Mr. Jonah Mann,
Instructor in Mathematics

Natural Science

MATH CLUB: *Front Row: Meyer Edelstein; Sidney Lieberman, vice-president; Marshall Luban, president; Charles Patt, secretary-treasurer; Jacob M. Lebowitz. Back Row: Joseph Silverstein; Jack Prince; Joshua Shuchatowitz; Aaron Lebowitz; Arnold Singer; George Samet; Meyer Katzper; Joseph Lewittes; Shalom Hirschman; Eli Rosenthal.*

Natural Science

Dr. Shelley Saphire, *Prof. of Biology*

Dr. Meyer Atlas, *Prof. of Biology*

BIOLOGY CLUB

Consistent with its aim of creating research incentive and stimulating intellectual curiosity in biology among its members, the Biology Club sponsored two films dealing with various aspects of the two major causes of death in the United States, diseases of the cardiovascular system and cancer. The films were followed by student lectures.

Dr. William Etkin of Yeshiva's Albert Einstein College of Medicine spoke to the group on the relationships of the pituitary gland and the brain. Lectures by students rounded out the year's program.

BIOLOGY CLUB: *Front Row: Abraham Finkel; Yehudi Felman; Samuel Kaye; Allan J. Scher; Walter Newman. Back Row: Ronald Rothman; Raphael Levine; Jerome Geyer; David J. Hammer; William Klein; Jay Rothschild.*

Dr. Bruno Z. Kisch, *Prof. of Philosophy and History of Science*

Dr. Samuel Soloveichik, *Instructor in Chemistry*

Mrs. Ida Dobkin, *Tutor in Chemistry*

Dr. Eli M. Levine, *Prof. of Chemistry*

PRE-MED SOCIETY

This year, the Pre-Med Society continued its fine tradition of aid to the aspiring medical students at Yeshiva. Dr. Jacob Taub of the Flower-Fifth Avenue Medical School delivered an interesting lecture on "Medicine and the Bible." The Society, under the leadership of its president, Raphael Levine '57, began a project designed to allow the undergraduate students at the College to work with students of the Albert Einstein College of Medicine. This effort is now in the process of being realized.

Dr. Adolf Anderson,
Visiting Asst. Prof. of Chemistry

PRE-MED SOCIETY: *Front Row: Abraham Finkel; Joseph Singer, vice-president; Raphoel Levine, president; Ronald Rothman, secretary-treasurer; Yehudi Felman. Middle Row: Joshua Miller; Joseph Kaplan; Walter Newman; Jay Kloner; Jay Rothschild; Samuel Rosenthal; Leonard Shapiro. Back Row: Albert Hornblass; Samuel Kaye; Morton Freiman; David J. Hammer; Allan J. Scher; William Klein; Lester Pollack.*

Natural

Dr. Moses L. Isaacs, *Professor of Chemistry*

CHEMISTRY CLUB

Since its creation a year ago, the Chemistry Club has made great strides. This year lectures and demonstrations were presented by both guests and students. "The Place of Hydrogen in the Periodic Table" was the topic of a lecture by Dr. Samuel Soloveichik. A series of student lectures emphasized the various branches of practical chemistry. This series was introduced by club president Shalom Hirschman '57, who lectured on the electronic structure of dyes.

CHEMISTRY CLUB: *Front Row: Abraham Finkel; Ralph Nussbaum, vice-president; Shalam Hirschman, president; Jerome Geyer, secretary-treasurer; Moses Furman. Back Row: Irving Listawsky; Eli Rosenthal; Norman Zabrawsky; Mordecai Koenigsberg; Ismar Berlinger; Naftali Friedman; Herbert Friedman; Jay Rathschild; Reuben Rudman.*

Science

Dr. Siegfried Meyers, *Lecturer in Physics*

Mr. Perez Posen,
Instructor in Physics

Mr. Abraham Kasser,
Chemistry Stockroom

Dr. Bernard Abramson
Tutor in Chemistry

Dr. Eli Sar,
Instructor in Hygiene

Dr. Herbert Robinson,
Visiting Prof. of English

Rabbi Maurice Wohlgelernter,
Instructor in English

Mr. Seymour Lainoff,
Instructor in English

Languages and .

DRAMATICS CLUB

To give an insight into classical and modern drama has been the aim of the Dramatics Club throughout the years of its existence, but this year more has been done in this direction than ever before. Discussions and lectures on the technical phases of drama and actual acting have achieved this purpose.

Dr. David Fleischer, faculty advisor, spoke on "Julius Caesar" and Mr. Seymour Lainoff addressed the club on "Trends in Modern Drama." The group has also furnished a guide and critique on current Broadway plays.

DRAMATICS CLUB: *Front Row: George Siegel, vice-president; Louis Wohl, president; Aaron Friedman, secretory-treosurer; Jack Prince. Back Row: Herbert Charney; Joseph Chervin; Abraham Shapiro; Benjamin Turner; Harry Turner.*

Dr. Irving Linn, *Prof. of English*

Dr. David B. Fleisher, *Prof. of English*

CHORAL SOCIETY

The Choral Society, under the guidance of Dr. Karl Adler, has completed another successful year. Students were given the opportunity to learn basic elements of group singing and choral leadership.

Highlights of this year's activities were a choral recital in Bridgeport, Connecticut, and a program of song at the dedication ceremonies for the new University residence hall.

Dr. Karl Adler, *Prof. of Music*

CHORAL SOCIETY: *Front Row: Joseph Silverstein; Joshua Miller, president; Jacob Lebowitz. Back Row: Michael Kramer; Aaron Lebowitz.*

Mr. Abraham Tauber, *Asst. Prof. of Speech*

Mr. Earl Ryan, *Asst. Prof. of Speech*

Literature

ETA SIGMA PHI

Eta Sigma Phi is a national honorary classical fraternity whose objective is the promotion of interest in the classical languages, history, and culture. Gamma Delta, the Yeshiva College chapter, attempts to achieve this by inviting guest lecturers and encouraging student speakers. In addition to these activities the chapter sponsored a Latin translation contest in two Yeshiva high schools with the hope of motivating the students to further their study of Latin in college.

Aside from strictly classical themes, the programs concerned themselves with Hellenistic influences upon Jewish life. These departures have lent a distinctive character to the Yeshiva chapter.

Dr. Stanley Weintraub, *Instructor in Speech*

ETA SIGMA PHI: *Front Row: Fred Lasser; Morton Axelrad, president; Meyer Katzper. Back Row: Saul Berman; C. Daniel Chill; Earl Hollander.*

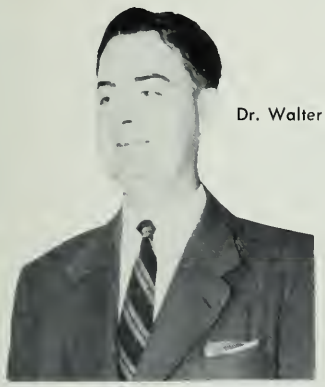
ERANOS

Furthering interest in the classics and shedding light on the influences of Judaic-Greek and Judaic-Roman culture is the aim of Eranos. Among the club's activities was an address by Dr. Louis Friedman on the topic "Jewish Proselytism as Seen by Roman Writers." Two students prepared a discussion on the Jewish community of Alexandria. Dr. Maurice Chernowitz, with the aid of slides, lectured on Roman Art.

ERANOS: *Front Row: Saul Berman; Fred Losses; Earl Hollander. Back Row: Morton Axelrod; C. Daniel Chill; Meyer Katzper.*

Mr. Irving Brannon, *Instructor in Speech*

Mr. Arthur Imerti, *Instructor in Speech*



Dr. Walter Nallin, *Asst. Prof. of Music*

MUSIC APPRECIATION CLUB: *Front Row: Harry Turner, secretary-treasurer; Michael Frank, president. Back Row: Irving Baum; Abraham Holzman; Yehudi Felman.*

MUSIC APPRECIATION CLUB

The Music Appreciation Club, a new member of the society of clubs at Yeshiva has helped foster an old interest among students—appreciation of good music, of course. Club hours were spent listening to selected classical and popular recordings. A school-wide music quiz and an address by Dr. Henry Wasser, music consultant at Sam Goody's headlined the activities of the club.

LE CERCLE FRANCAIS

French culture is second nature to the members of Le Cercle Francais. With the inspiration of the club's sponsor, Dr. Sidney Braun, they published the only club newspaper at the Yeshiva College—Raconter.

French music played an important role at this year's meetings. Dr. Karl Adler, head of Yeshiva's music department, taught the club many French songs, and the compositions of various French composers were enjoyed by members of Le Cercle. The popular French recording of The Three Musketeers was featured at one of the meetings.

Languages and

LE CERCLE FRANCAIS: *Bottom Row—Arnold Asher, Jay Braverman, Charles Patt, Erwin Preiss. Top Row: Michael Edelstein, David Morris, Herman Stillman, William Klein, Leonard Shapira.*

Dr. Sidney Braun, *Prof. of French*

Dr. Ralph Rosenberg, *Prof. of German*

Dr. Louis Sas, *Assoc. Prof. of Spanish*

Dr. Nathan Susskind, *Asst. Prof. of Yiddish*

Bottom Row: Arnold Asher, Michael Edelstein, Herman Stillman, Larry Friedlander. Top Row: Zachariah Wind, Louis Wahl, David Marris, Charles Patt, Edward Jalah, Jay Beaverman, Herbert Erlich, Erwin Preiss, Thomas Mann.

PI DELTA PHI

The Alpha Omega Chapter of Pi Delta Phi, French honor society, was organized this past year with the aim of familiarizing students with French culture and literature.

M. Leroy Breunig, chairman of the French department at Barnard, spoke on the poem "La Synagogue" by Apollinaire. Mme. Germaine Brie, chairman of the New York University French department, delivered an address on Albert Camus, and M. Paul Langellier, French department chairman at Adelphi, lectured on the novel "Symphonie Pastorale" by Andre Gide.

Pi Delta Phi members attended the play "Le Misanthrope" by Moliere, and watched a movie entitled "Paris in 1900" at its closing session.

Dr. Herman Wouk, *Visiting Prof. of English*

Literature

Dr. Louis H. Feldman, *Asst. Prof. of Classics*

Dr. Maurice Chernowitz, *Assoc. Prof. of French*

Bottom Row: Gerald Blidstein, Shlomo Feder, Ezekiel Wind. Top Row: Harry Turner, Clement Higgity, Julius Mondel, Tzvi Genauer, Michael Edelstein, Robert Klein.

CHUG IVRI

Chug Ivri, under the leadership of Israel Perlmutter '58, has completed an interesting and educational year. "Jerusalem," "Vistas of Israel," and "Gadna" are the titles of Israeli films viewed by the group. Members contributed articles to the "Nir," Hebrew literary journal of Noar Ivri, and heard Professor David Mirsky speak of the Hebraic influence on world literature. Mr. Chaim Kalchaim spoke to Chug Ivri on the topic "Israel and Her Asian Neighbors."

Dr. Irving A. Agus, *Prof. of Jewish History*

Jewish Studies

Dr. Leo Jung, *Prof. of Ethics*

Dr. Joseph Lookstein, *Prof. of Sociology*

Dr. Sidney B. Hoenig, *Prof. of Jewish History*

Jewish Studies

Dr. Hyman B. Grinstein, *Prof. of Jewish History*

Dr. Solomon Wind, *Instructor in Jewish History*

Dr. Milton Arfa, *Asst. Prof. of Hebrew*

Dr. Gershon Churgin, *Prof. of Hebrew*

Rabbi Asher Siev, *Instructor in Bible and Hebrew*

Rabbi Harry Wahlberg, *Asst. Prof. of Bible*

Jewish Studies

Dr. Moshe Reguer, *Instructor in Bible*

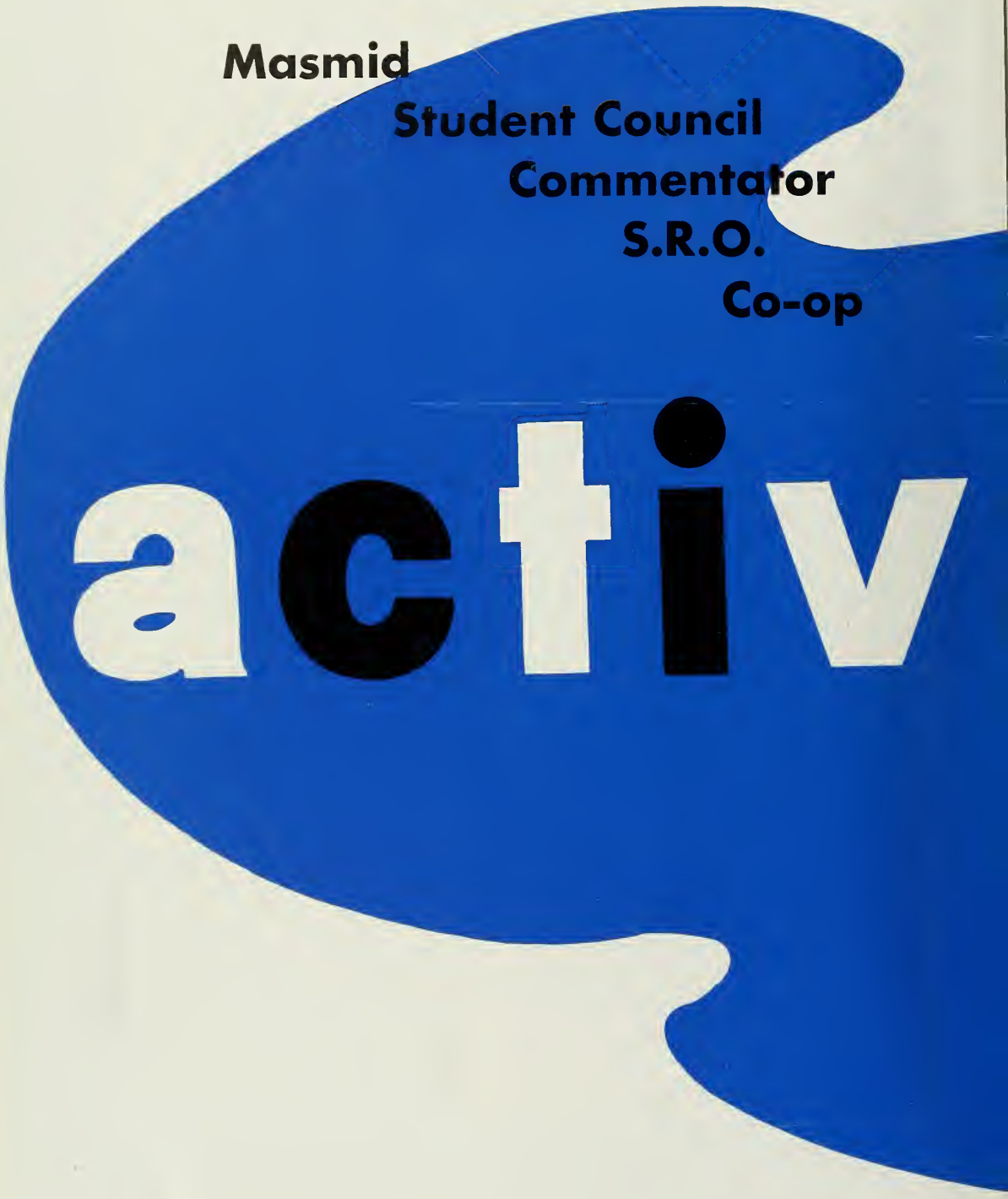
Rabbi Michael Katz, *Instructor in Bible*

In Memorium

Dr. Kenneth F. Damon

It is with a sense of deep regret and loss that the Class of '57 notes the passing of one of Yeshiva's most devoted and loyal faculty members, Dr. Kenneth F. Damon. Professor Damon joined our faculty in 1931 and served, until his death, in the vital role of Associate Professor of Speech.

Teaching was to Dr. Damon an avocation rather than a vocation. This fact explains the zest with which Dr. Damon conducted his seminars. None who had him as a teacher shall ever forget his vivid and vigorous classroom manner. All who studied under him are so much the better for it.


Masmid
Student Council
Commentator
S.R.O.
Co-op
activ

ities

Debating Society

Senior - Frosh Smoker

Dean's Reception

Senior Varsity Show

1957 MASMID

On these pages you see the Editorial Staff of the 1957 *Masmid*. Some of them have worked long and hard to help complete this edition, and I would like to express my thanks to them for their cooperation and help.

Allan J. Scher

Allan J. Scher, editar-in-chief.

STAFF MEMBERS

Larry Friedlander
Bernard Halon
Paul Laderman
Judah Landau
Judah Levine
Herman Stillman
Marvin Weitz

Rabbi David Mirsky, alumni-faculty advisor.

E. Mark Beckman, business manager.

Masmid board discusses layout problems.

Paul Rogoway, Allan Scher, and Daniel Chill consider drawings submitted far *Masmid*.

Nathan Lewin, literary editor.

Meyer Edelstein, art editor.

Ronald M. Rothman, photography editor.

ASSOCIATE EDITORS

Raphael Levine
Yakov Rabinowitz
Jay Rothschild
George Siegel

H. Paul Ragoway, managing editor.

Michael Kramer, activities editor.

This year, *Masmid* has both a new format and release date. The reason for and result of the first innovation are both apparent, the reason for the second is not as obvious. Ordinarily the spring term events must be left out of yearbooks due to printing schedules designed to have them finished at graduation. The staff of the 1957 *Masmid* thought that it would be well worth the wait to have *Masmid* include a pictorial record of graduation, the Senior Dinner, the Senior Varsity Show, and the other Spring events. We hope that you agree.

Marshall Luban and Reuben M. Rudman, co-typing editors.

Josef E. Fischer, *President.*

Student

Joel M. Schreiber, *Vice-President.*

There are two basic philosophies concerning student government. On the one hand, there is that which sees student government as a method of teaching students self-reliance, and little else. Over the past year, the administration, as represented by the Office of Assistant Dean, seems to have adopted this point of view. This has been mainfest in attempts to stifle and curtail student government. The administration's goal seems to be aimed at becoming, as one member of the administration put it, "benevolent despots." The "right way" would then be pointed out to students, by persuasion, or, if need be, other methods. Unfortunately, whereas the title "despots" has been deservingly achieved, the benevolence has not put in an appearance.

Student Council, on the other hand, has assumed a different view. That it, as interested in the welfare of the student and the University, has the right to make its views known, and if necessary, couple them with vigorous action. Student Council this year, as in the

Council

past, has proven itself one of the major forces operating for the good of the school, with the achievement of the gym renovation, fluorescent lighting, accident insurance, polio shots, improved S.A.C., and expanded Co-Op services, to name a few. Student Council also must present its own views on various issues—and differ, if need be, from the administration—not because "it is tradition for Student Council to fight the administration," but because Student Council and the student body, as thinking entities, feel that their point of view might be in the best interests of the students and the University. To stifle this expression, under any circumstances, is shameful, for it is depriving students of their rights as human beings.

This attempt to curtail student government, which has been taking place, is folly for it deprives the school of an irreplaceable, useful, vigorous, and beneficial force—a force which always has, and always will strive for the well-being of the University.

Josef E. Fischer

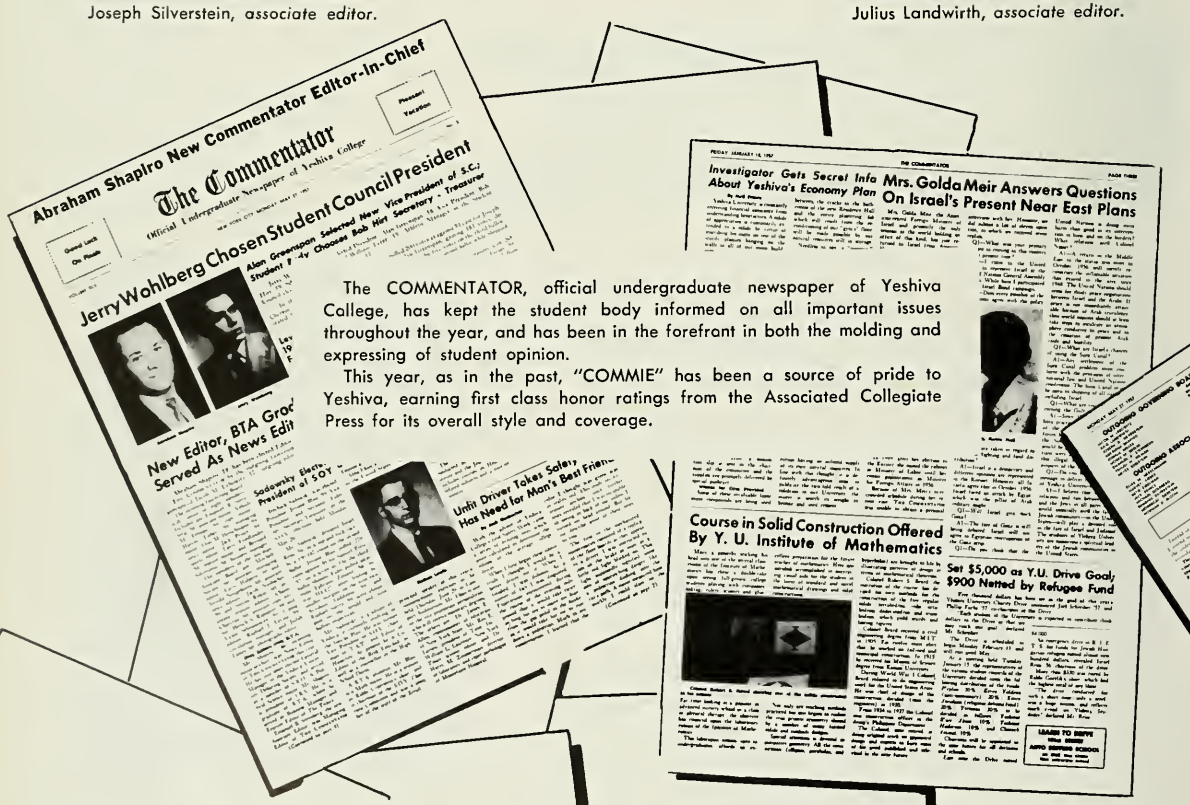
Mandell Ganchraw, *Secretary-Treasurer.*

the COMMENTATOR

Jacob M. Lebowitz, *editor-in-chief.*

Joseph Silverstein, *associate editor.*

Julius Landwirth, *associate editor.*


Abraham Shapiro New Commentator Editor-In-Chief
The Commentator
Official Undergraduate Newspaper of Yeshiva College
Jerry Wohlberg Chosen Student Council President
Alan Greenspan Selected New Vice President of S.C.; Student Ay Chooses Bob Hirt Secretary - Treasurer
New Editor, BTA Grad Served As News Edit
Sadowsky Elects President of SOY
Unfit Driver Takes Safety Has Need for Man's Best Friend
Investigator Gets Secret Info About Yeshiva's Economy Plan
Mrs. Golda Meir Answers Questions On Israel's Present Near East Plans
Course in Solid Construction Offered By Y. U. Institute of Mathematics
Set $5,000 as Y.U. Drive Goal; $900 Netted by Refugee Fund

The COMMENTATOR, official undergraduate newspaper of Yeshiva College, has kept the student body informed on all important issues throughout the year, and has been in the forefront in both the molding and expressing of student opinion.

This year, as in the past, "COMMIE" has been a source of pride to Yeshiva, earning first class honor ratings from the Associated Collegiate Press for its overall style and coverage.

Joseph Kaplan, *managing editor, fall term.*

Joshua Miller, *feature editor.*

Meyer Edelstein, *business manager.*

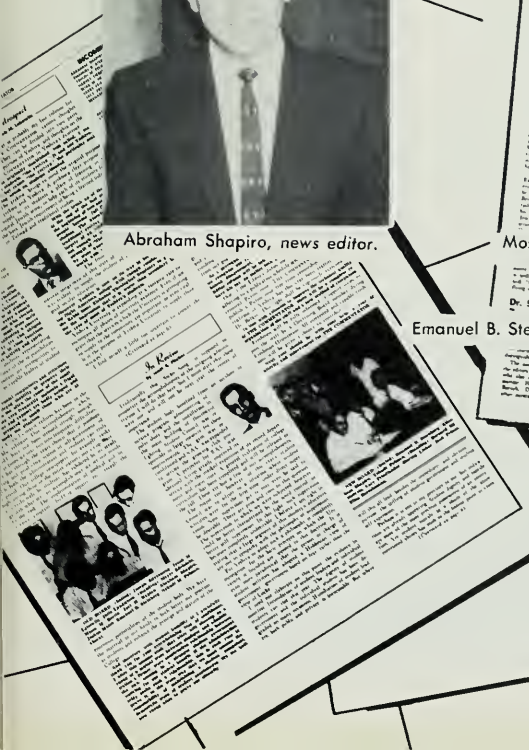
Abraham Shapiro, *news editor.*

The Commentator
Official Undergraduate Newspaper of Yeshiva College
Robbi Rackman Expresses Hope for Russian Jewry
Yeshiva Thespians Planning Big Show Tryouts Starting
Discount Cards Are Available from S.C. Reduction Program
Finals
Dean
Genchrow
On S. C. Al
Beady Ma
Stern Frosh, Yeshiva Juniors Prove Inter-School Affair Can Be Success
Stage Presentation
Dr. Samuel Belkin

Moses M. Berlin, *sports editor.*

Yehudi M. Feldman, *copy editor.*

Emanuel B. Sternberg, *managing editor, spring term.*



S.R.O.

Louis Wohl, *president.*

Benjamin Samson, *vice-president.*

This past year, under the guidance of Louis Wohl '57, and Benjamin Samson '57, president and vice-president respectively, the Student Resident Organization ran frequent movie nights, helped generate interest in intramurals, and conducted a Student Court where complaints could be dealt with equitably by the students themselves.

With the new residence hall opening this fall the S.R.O. has taken on the responsibilty for its internal organization. Its chief aim is to increase the efficiency of its own liaison work with the college office and the dormitory residents.

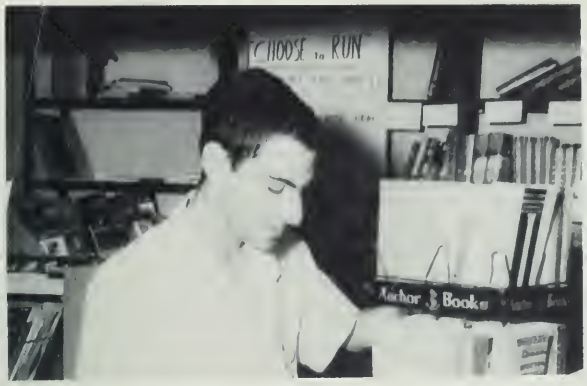
You name it
CO-OP has it!

CO-OP

Edward Glick
General store manager

Arnold Silverberg
Book store manager

CO-OP



Charles Patt
Canteen manager

Can I get it in another color?

The familiar slogan "Your money buys more at the Co-op store" never meant as much to the hundreds who patronized the store as during the past two terms.

Co-op, which is owned and operated completely by Student Council, sold all types of merchandise, from Yeshiva blazers to ball-point pens, at the lowest possible prices.

Continuing its tradition of yearly growth Co-op has acquired a new and larger office for the managers' needs. Both the book store and the record department have greatly increased their gross and net incomes over that of previous years, while offering greater savings to the student. Among the new items sold by Co-op this past year which gained immediate popularity were sweaters and jackets with the Yeshiva emblem on them. Co-op has kept up with the students' increasing awareness of and pride in Yeshiva.

Just browsing through the first 300 pages!

Debating Society

Dean Simeon L. Guterman awards Metropoliton Debate Tournament victor's plaque to Bill Hodges and Patrick Casey of the St. John's of Hillcrest team. Watching the presentation are: (left to right) Joseph Chervin, tournament manager; Dr. David Fleisher, Debating Society faculty advisor and judge; Dr. Shelly R. Saphire, judge; and George Siegel, Debating Society president.

This year the Yeshiva College Debating Society compiled a record of ten wins, six defeats, and one tie on tour against top ranking colleges from Eastern, Southern, and Central United States. The group split into four teams to tour different areas of the country to meet the opposition.

A first this year for the Society was the sponsorship of the Metropolitan Debate Tournament on March third at Stern College. It is hoped that this will become an annual affair. Eleven metropolitan-area teams attended the meet at which Yeshiva acted as host. Judging the debates were Drs. Guterman, Saphire and Fleisher of Yeshiva. The winner in the all-day tournament was the negative team from St. John's of Hillcrest which defeated the Fordham School of Education's affirmative team in the final round. Joseph Chervin '58, was director of the event.

Historic photo: The entire Deboting Society with their mouths shut.

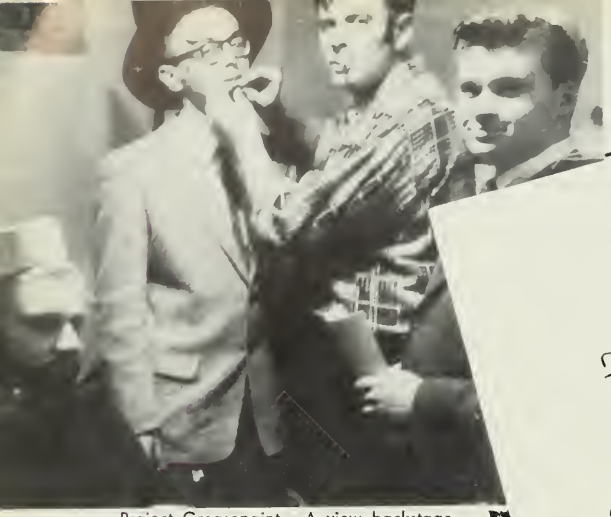
Senior Freshman Smoker

Plenty to eat and more to drink. Just look at it go!

Yeshiva's budding talent came out in full force to acquaint the freshmen with the lighter side of life at Yeshiva. The occasion was the annual Smoker given by the Senior class to the Frosh in the Cafeteria the night of November fifteenth.

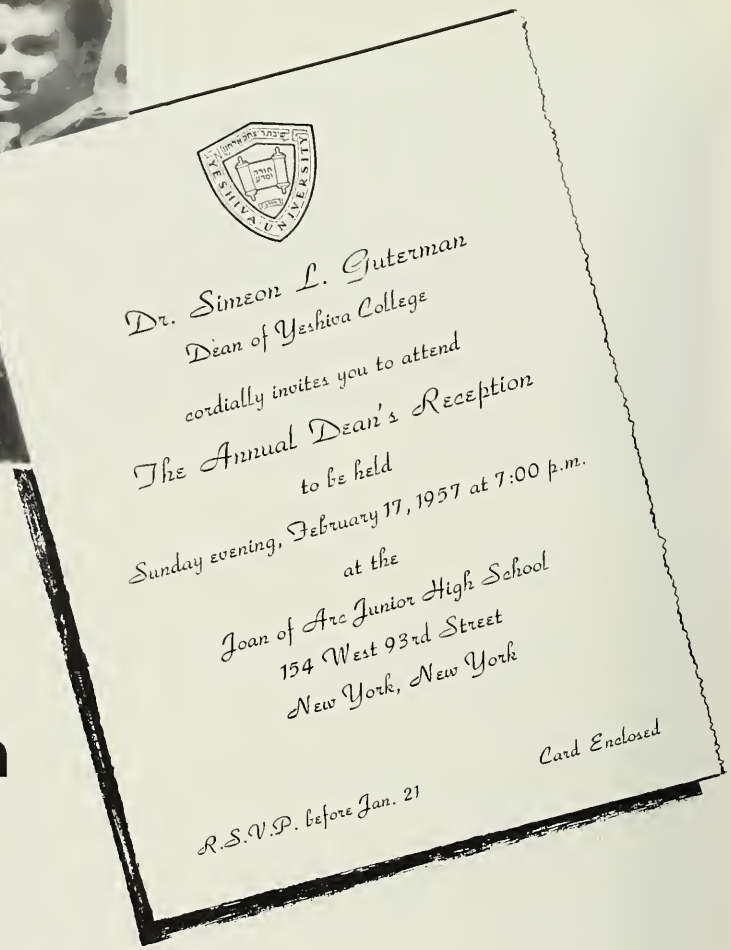
Louis Wohl's jokes and the free beer and eats made a wonderful combination and it was difficult to decide which left the more profound impression on the staggering Frosh. Operatic selections by Sol Epstein, a pantomime act by Daniel Sklar, and a semi-classical solo by Josh Miller highlighted the Show. Ben Turner sang for us in his country-and-western style and then the T.V. film "The Y.U. Story" rounded off the program.

Council president Fischer "got the bird" (this one) in a "perfectly legal" door prize



Project Greasepaint. A view backstage.

Dean's Reception


YESHIVA UNIVERSITY
Dr. Simeon L. Guterman
Dean of Yeshiva College
cordially invites you to attend
The Annual Dean's Reception
to be held
Sunday evening, February 17, 1957 at 7:00 p.m.
at the
Joan of Arc Junior High School
154 West 93rd Street
New York, New York
Card Enclosed
R.S.V.P. before Jan. 21

The Dean's Reception, having done some traveling in its time, alighted this year at the Joan of Arc Auditorium, February 17, 1957. Having been expelled from the bowels of Yeshiva's gymnasium and having traipsed across Manhattan to Stern College last year, it found in Joan of Arc a peaceful setting away from the cries of Gorelik and the pain of hard back chairs.

The faculty, breaking with tradition, or rather, making tradition, presented a most discouraging account of themselves in their presentation "Lost in a Desert." At best, it was in keeping with the theme of burlesquing the administration since their play was nothing short of a travesty of themselves.

The crowd of 600, consisting of faculty members, Yeshiva men, their notorious "friends" and assorted relatives were offered hors d'oeuvres after the affair and at this time Weber did not outdo himself, as usual. The franks were good, they were so few and far between.

In any event, the crowd dispersed happily after the display of Yeshiva talent and wondered where they would have to journey for the Reception next year.

A tasty spread for the "after-theater" crowd.

Sophomore Play

A General Unknown

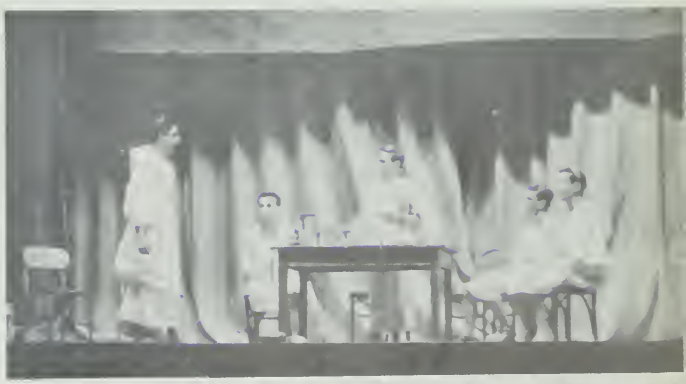
From a synthesis of the style of Shakespeare and the form of comic opera emerged the prize-winning Sophomore class play "A General Unknown, His Reduction in Two Acts." Written by Norman A. Bloom and Arthur Eidelman, the production captured the top place at this year's Dean's Reception.

The hour long skit was both a comic parody of Shakespear's "Julius Caesar" and a sharp satire on some goings on at Yeshiva U. To completely confound the Bard, "A General Unknown" sported original background music by Jules Rosenberg.

Dean Simeon L. Guterman congratulates Norman Bloom and Arthur Eidelman, co-authors of the winning play.

Caesar (Lenny Bernstein) upon his return from abroad, greets the populace

The first arrivals for a night of fun.



Litmus (Yehudi Felman) plots with Decius (Bill Levin), Leviticus (Eli Berlinger), Fleicus (Joel Goldberg), and Everyman (Hyam Zuckerberg) to overthrow Caesar. The only principal not pictured is Mighty Mo (Willie Lerer).

Senior Play

An ill-fated sailor (Erwin Katz) signs on with the purser (Herbert Charney) for Ahab's ship.

In Search Of It

Striving mightily to repeat their 1956 triumph, the Class of '57 sent forth a scintilating, sage, and subtle satire entitled "In Search of It," by H. Paul Rogoway and C. Daniel Chill. The result was entertaining, but not enough so to win. The play was an imitation of Melville's inimitable "Moby Dick."

Captain Moses D. Ahab strutted up and down the stage looking for "IT" (a solution to the **Minyan** problem), while the preacher and the prophet beg Moses D. to desist. Eventualy, the ship and all those on it goes to the bottom of the sea, as the prophet echoes his previous warnings.

The top billers in the play were: Nahum Gordon (Ahab); David J. Hammer (the prophet); C. Daniel Chill (the preacher), Joseph Silverstein (Shmiel); and Eli Rosenthal (Queeg-Quager).

The prophet (David J. Hammer) makes his startling appearance from the audience to announce the fate of the ship.

Captain Moses D. Ahob (Nahum Gordon) urges his men on in search for "IT".

Junior Play

Rocky (Jerry Wohlberg) and Joe (Jay Friedman) explain their latest money-making scheme to Mr. X (Moses M. Berlin).

A rally of the "Yankel for President" club gets under way.

Yankel, with his supporting cast in back of him, sings the finale to the show.

Guys And Dorms

If lavish Broadway musicals are called "vehicles," then "Guys and Dorms," the Class of '58's presentation has to be termed at least a souped up jalopy. Written by Moses M. Berlin in collaboration with Larry Friedlander, Abe Shapiro, and anyone else who happened to wander into the dorm room at the time, the play had, to say the least, an unusual plot.

In the dormitory of Spasmodic College a group of students conduct a gambling ring which is under the leadership of a mysterious "Mr. X" (Moses M. Berlin), who is really a **chusid**, Yankel Yankelovitch, in disguise. Two of the bookies, Rocky (Jerry Wohlberg) and Joe (Jay Friedman), put Yankel up to run for Student Council president, and bet against him, sure that he will lose. However, Yankel wins on a reform platform and the syndicate is broke. "Mr. X" reveals himself to the frightened pair as Yankel and forgives them. The curtain then rings down on some very repentant people.

SENIOR VARSITY SHOW

"Choose To Run"

For the first time in its history a Senior-Varsity Show was presented by the students of Yeshiva College. The play, "Choose to Run," an original musical comedy written and directed by Nat Lewin '57, Joshua Miller '57, and Joel Schreiber '57, boasted a total of fourteen songs and dance numbers. The choreography was prepared especially for the show by Esther Halfon.

The cast of thirty-six consisted mostly of seniors. The music was provided by the piano-drum-saxophone ensemble of Neal Berger, Irwin Dryspiel, and Joseph Singer. The show was presented at the Barbizon Plaza Theatre on the nights of June 17th and 18th, under the auspices of the Yeshiva College Alumni Association.

The play is a parody on the national political scene, and shows how a know-nothing senator is nominated for, and elected to the Vice-Presidency of the United States—with the aid of his crooked affiliates. The show was very well received by a sophisticated audience, with special plaudits earned by David J. Hammer, who was the lead player, and Alex Steinkoler, one of the principals. The music and lyrics were of the highest caliber.

Iggy Schpratz pleads his case before the Senate committee in a song entitled "I'm busted and I'm broke."

Big Barney expounds political theory in the Senate washroom.

Five hired stooges about to break into song over their various attributes.

Bob Prophet tells the audience how his Dear Uncle Pinhead *really* got himself nominated.

Edward P. Cholomondeley relieves himself of an encyclopaediacal bit of information at the expense of Senator Pinhead and the "boys."

Senior VARSITY SHOW

As the plot unfolds we see how one, Senator Alexander S. Pinhead, who is just what his name implies, rises to the position of Vice-President through the maneuverings of his advisor and liaison with the underworld, an unsavory character known only as Spike.

At the play's conclusion Senator Pinhead has been elected to the office he has been seeking, while all his unfortunate cohorts, with the exception of the wily Spike, go to prision for the rest of their unnatural lives.

"Mr. Destiny Q. Opportunity," as sung by Big Barney.

Joel Schreiber and Nat Lewin supervise the hanging of a backdrop.

Irwin Dryspiel at the drums, Joseph Singer on the saxophone, and Neal Berger at the piano, caught during a rehersal.

Nat Lewin explains a dance step to Joe Silverstein and Ray Levine.

Larry Friedlander and Sol Epstein put the finishing touches to a piece of scenery.

Senator Pinhead speaks at the commencement exercises of Ivy University.

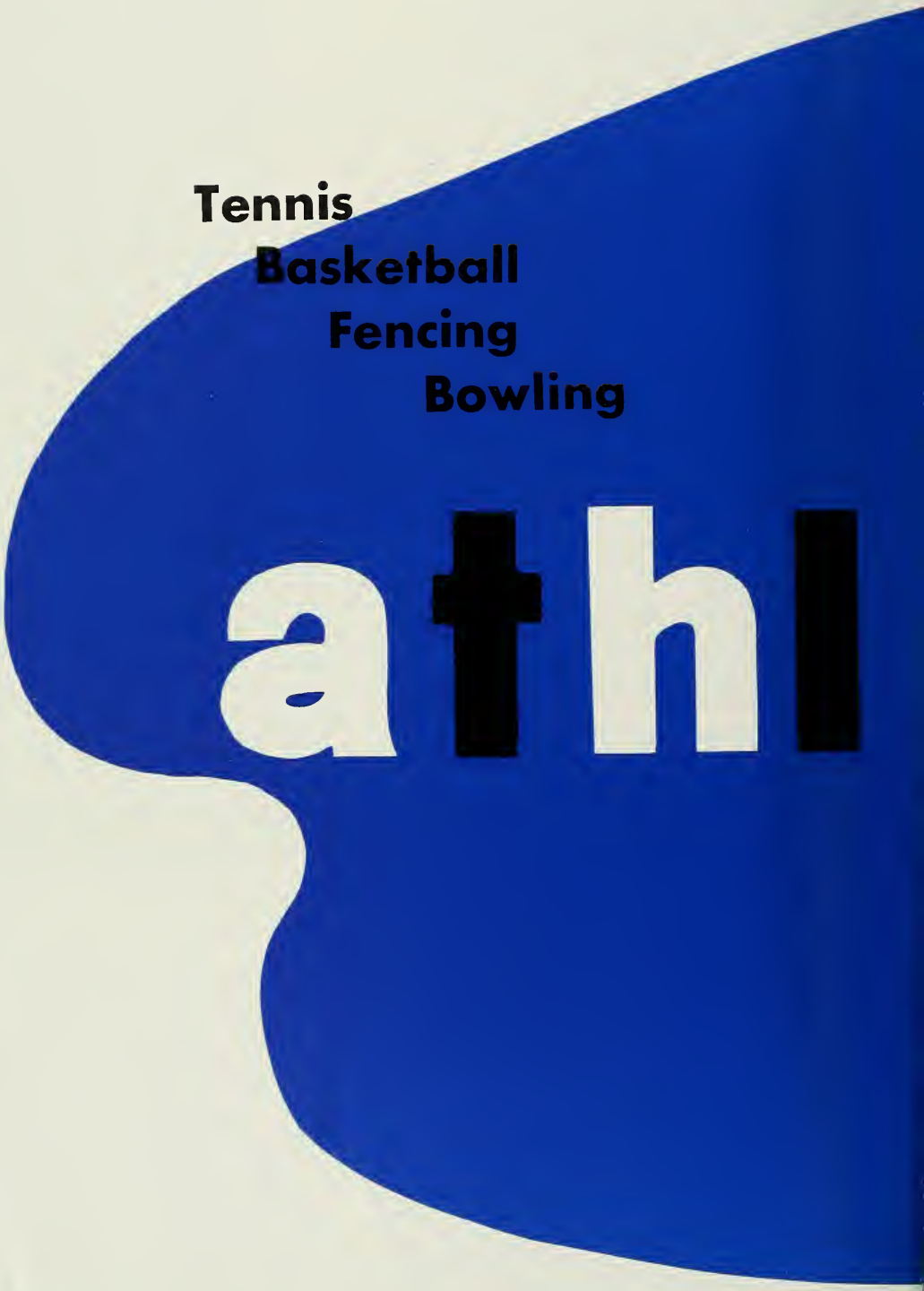
The cast members:

Senator Pinhead	**David J. Hammer**
Big Barney	**Alex Steinkoler**
Spike	**Joseph Chervin**
Bob Prophet	**Julie Landwirth**
Iggy Schpratz	**Sol Epstein**
Senator Noloans	**C. Daniel Chill**
Senator McCarcass	**Paul Laderman**
Francis J. Gorello	**Herbert Charney**
No-Nose	**Jacob M. Lebowitz**
Edward P. Cholomondeley	**Ervin Preis**
Ivan	**Jay Friedman**

Some hillbillys sort of go to sleep as Senator Pinhead talks.

The last dress rehearsal finds Bob Prophet addressing an empty audience.

The final number brings all the principals to the front of the stage.


Tennis
Basketball
Fencing
Bowling
athl

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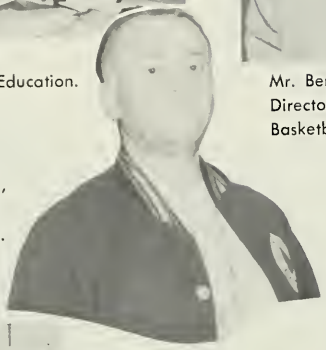
Wrestling
Chess
Awards Dinner

Dr Abraham Hurwitz,
Professor of Physical Education.

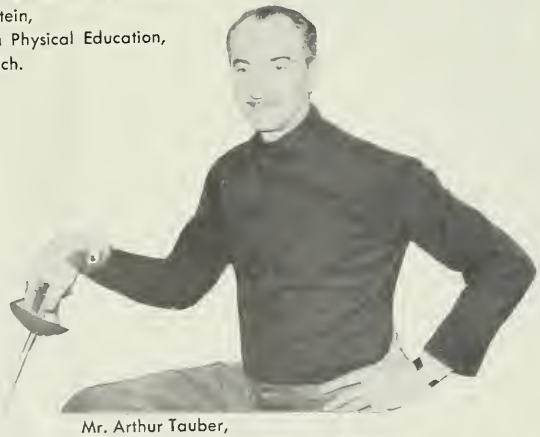
Mr. Bernard Sarachek,
Director of Athletics,
Basketball Coach.



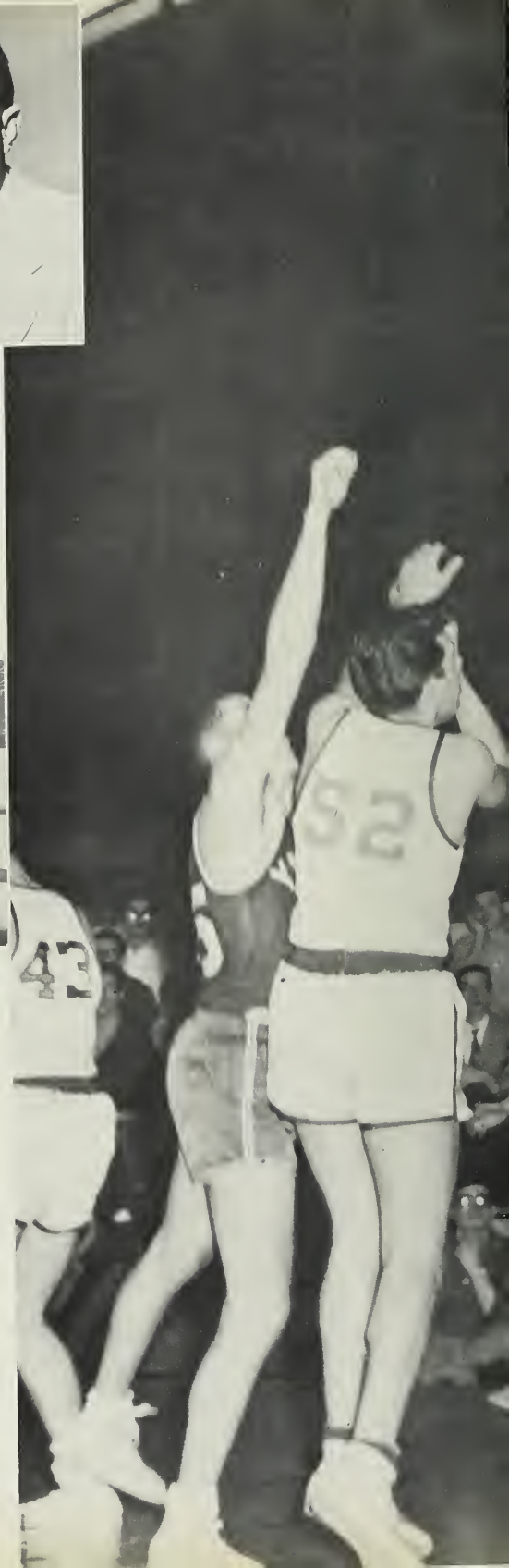
Mr. Hyman Wettstein,
Assistant Professor
of Physical Education.

Mr. Eli Epstein,
Assistant in Physical Education,
Tennis Coach.

Mr. Marvin Hershkowitz,
Assistant Director of Athletics.



Mr. Arthur Tauber,
Assistant Professor of Physical Education,
Fencing Coach.



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47
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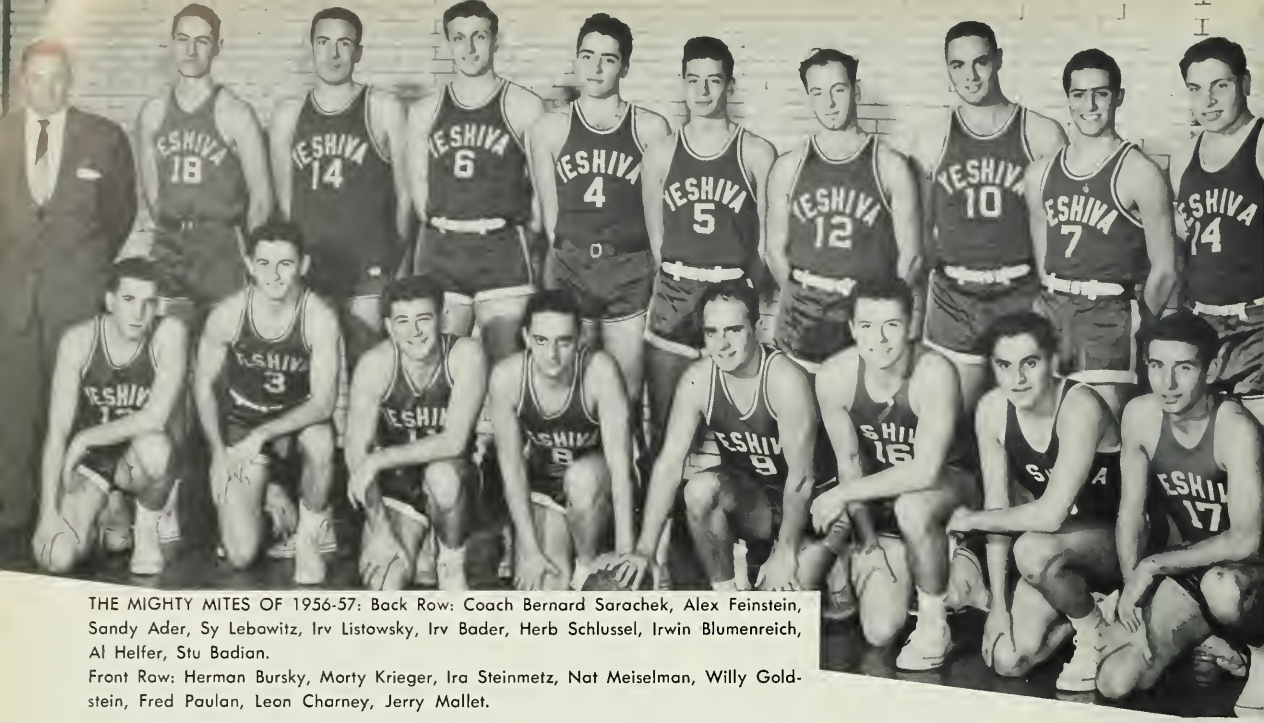


THE MIGHTY MITES OF 1956-57: Back Row: Coach Bernard Sarachek, Alex Feinstein, Sandy Ader, Sy Lebowitz, Irv Listowsky, Irv Bader, Herb Schlussel, Irwin Blumenreich, Al Helfer, Stu Badian.
Front Row: Herman Bursky, Morty Krieger, Ira Steinmetz, Nat Meiselman, Willy Goldstein, Fred Paulan, Leon Charney, Jerry Mallet.

By completing the 1956-57 season with twelve wins and nine losses the Mighty Mites from Washington Heights, at one time one of the least successful quintets in the city, now boasts a three year record of 41 victories in 60 games.

The Mites have a string of three consecutive winning seasons, and have not suffered a losing campaign in five years. Moreover, by winning three more games than they lost this season, Coach Bernie Sarachek's quintet has brought Yeshiva's all-time won-lost percentage back over the .500 mark for the first time since 1948. Yeshiva's basketball history now includes 189 victories and 187 defeats.

Al Helfer sinks one against Hunter, as "Red" Blumenreich and Stu Badian stand by.

SEASON RECORD 1956-57

Yeshiva 69	Pace 47
Yeshiva 80	Kings Point 60 *
Yeshiva 75	Brooklyn Poly 77
Yeshiva 83	King's (N.Y.) 63
Yeshiva 73	St. Francis 102
Yeshiva 81	Cooper Union 49
Yeshiva 55	Quinnipiac 54
Yeshiva 75	King's (Pa.) 105
Yeshiva 72	Scranton 77
Yeshiva 59	Fairfield 49
Yeshiva 78	Rutgers-Newark 42
Yeshiva 59	Israeli Olympic 61
Yeshiva 56	Adelphi 71
Yeshiva 73	Fairleigh Dickenson 84
Yeshiva 71	N.Y. State Maritime 59
Yeshiva 74	Newark Engineering 94
Yeshiva 75	Bridgeport 65
Yeshiva 79	Queens 96
Yeshiva 80	Hunter 63
Yeshiva 56	Israeli Olympic 49
Yeshiva 74	Brooklyn 68

*Tri-State League Game
Tri-State Record-5 wins, 2 losses.

The game against Brooklyn also was the finale for seniors Al Helfer, Irwin Listowsky, and Herb Schlussel. And for "Red" Sarachek it represented a "lucky" ending to his 13th year as Mite Coach.

Blumenreich jumps, shoots, and its good for two.

Jump ball! And "Red" gets Yeshiva off to on early start against Pace, the season's opener.

Morty Krieger on the line for two.

One of the big reasons for the Mites success in recent years has been the play of Irwin Blumenreich, 6' 4" forward, star of the team. In his three seasons Blumenreich established new school scoring records in every offensive department. When his collegiate career ended this term Blumenreich owned the following marks: most points in a career, 1360; most points in a season, 513; most field goals in a season, 211; most points in a game, 44; and highest per-game average in a season, 24.7. He capped his career with a brilliant performance against Brooklyn, scoring 25 points and capturing 17 rebounds.

Sandy Ader gets off on underhand layup.

Time out Yeshiva! "Red" Saracheck gives the boys a few quick pointers during the Hunter game.

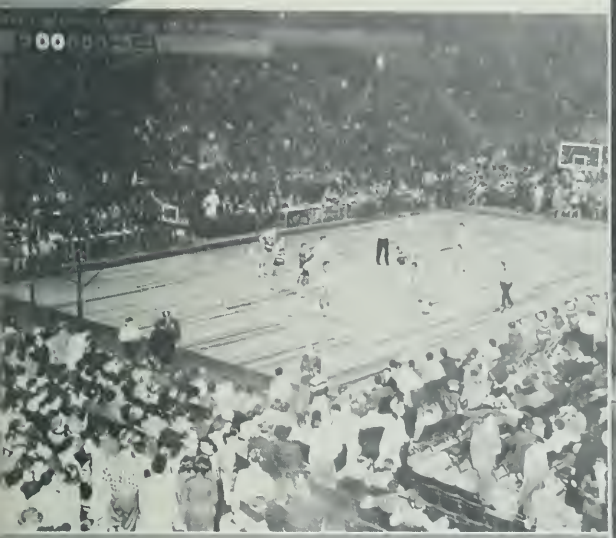
Irv Bader brings the ball down for Yeshiva.

"Red" Blumenreich feeds Ira Steinmetz in game against Pace.

Stu Badian scores two for Yeshiva as two Hunter men stand by.

Irwin "Red" Blumenreich, Yeshiva's scoring ace is an all-around ballplayer and a fine team man.

Yeshiva plays at the Garden! It took a long time for this marquee to become a reality!



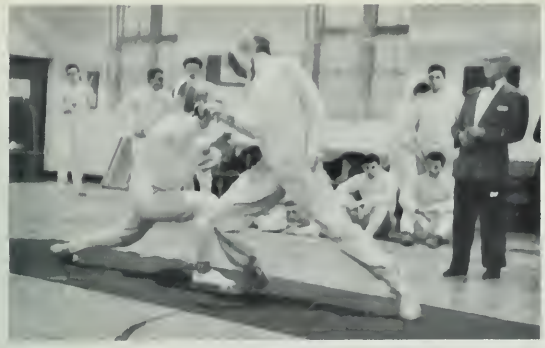
Plenty of ACTION

Martha Raye throws up a preliminary jump ball for Yeshivo's Blumenreich and the Israeli's Gofni.

THE 1956-57 FENCING TEAM: (left to right): Jack Chinitz, Robert Taub, Daniel Chill, Ronald Rothman, George Siegel, Josef Fischer, Erwin Katz, Captain Paul Peyser, and Ira Schulman.

Fencing

Fischer (left) goes in for a clean touch to the knee of his opponent.



Chill (right) slips over and in for a touch against an anonymous Pace Foilman.

Taub (right) catches his man flatfooted in home match with Fairleigh Dickenson. The weapon is epee.

Danzger parries a Columbia Saberman's attack during match in Yeshiva gym.

Coach Arthur Tauber, Willie Lerer, manager, and Aaron Lebawitz, timer, watch a tense bout from the scorer's table.

Fencing

The Fencing Team sets out on successful journey to Bridgeport, Conn.

At Bridgeport, Taub comes in at a gallop, and the camera catches Bridgeport's photographer, as well as the fencers, in action.

From all appearances the 1956-57 fencing season was going to be a rough one, as the Yeshiva squad faced a larger schedule than ever before, and with most of their opponents thirsting to revenge last year's setbacks. The Taubermen, however, met the challenge and finished the season with a 10-3 record. This brings the team's three year record to 30-5, and marks fencing as Yeshiva's winningest sport.

All non-starters and several reserves were returning lettermen, and Coach Tauber substituted novices freely once a match had been clinched. The newcomers to the squad acquitted themselves well, winning a large number of their bouts from surprised opponents.

Captain Paul Peyser set a new one season win record by chalking up twenty-nine victories, while Danny Chill tied the old record of twenty-eight wins.

FENCING FACTS

YESHIVA	OPPONENT	
15	St. Peters	12
19	Adelphi	8
20	Queens	7
14	Brooklyn	13
15	Rutgers-Newark	12
13	Newark Engineers	14
9	Columbia	18
19	Fairleigh Dickenson	8
18	Bridgeport	9
22	Pace	5
14	Brooklyn Poly	13
19	Cooper Union	8
12	Drew	15

On guard! Coach Tauber prepares to deliver a grueling practice lesson to Ronnie Rothman, foilman.

Resurrected after a sudden demise in 1947, bowling was very popular this year and shows promise of continued success and expansion next year. Bowling classes were held weekly, with instruction given in position, form, and theory.

Bowling intramurals brought some top-rate talent down to the alleys, with the Sophomore class winning in both the Fall and Spring semesters. Serious attempts at forming an intercollegiate team for next year are being made.

This year's bowling program was headed by Michael Kramer and Jay Rathschild.

Schuchatowitz, Newman, and Rothschild get set to bawl three strikes (they think). No wonder the photographer was nervous!

Bowling

BOWLING ENTHUSIASTS: Front Row: Harvey Shapiro; Jay Rathschild; Walter Newman.
Back Row: Jashua Schuchatawitz; Jael Kaplan.

H. Paul Ragaway, captain

Eli Epstein, coach

Herbert Hoffman

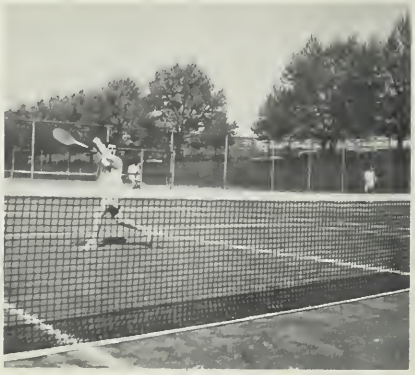
Tennis

The Yeshiva tennis squad turned in a disappointing performance this year, the final result being a 1-6 record. Pressed for practice time and space, the racqueteers tried gamely, but, after defeating Webb in the season opener, could not do it again.

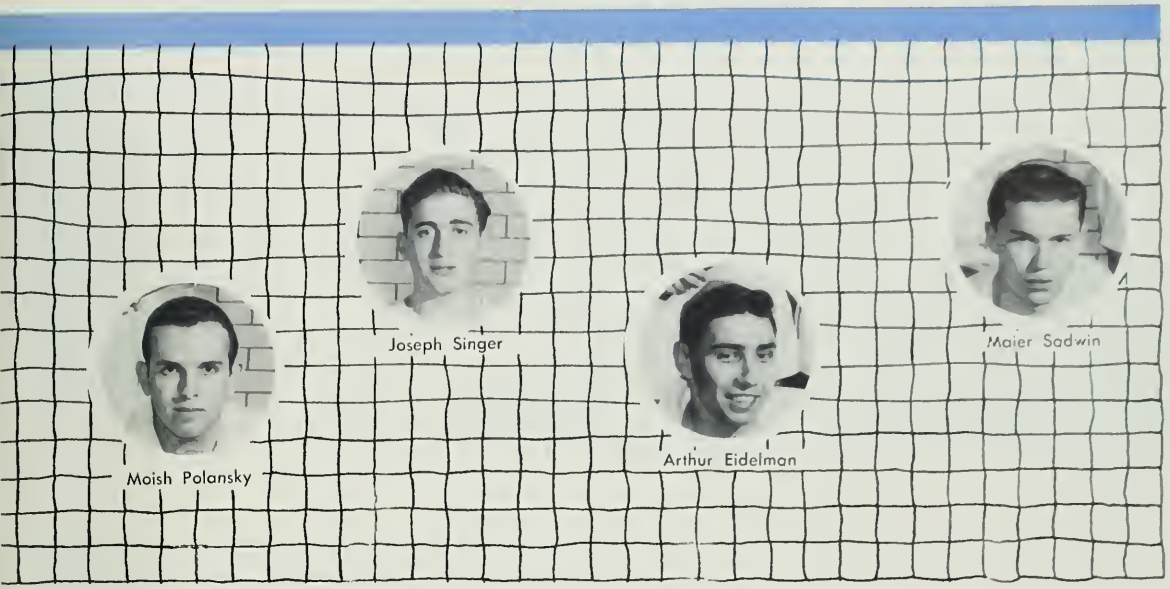
Since only three of the eleven lettermen are graduating this year, the squad can look forward to a stronger 1957-58 season.

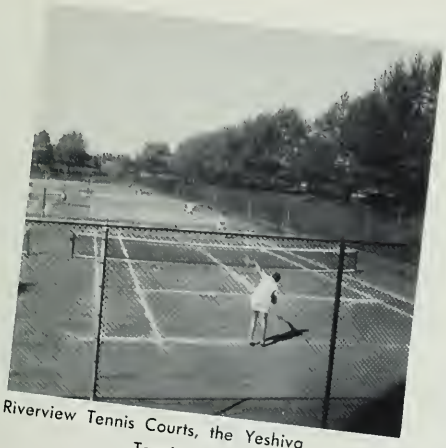
Levine backhands a long low one.

Rogoway cooks up something to serve.



Ball, net, and Hoffman.





Riverview Tennis Courts, the Yeshiva Tennis Team's "home" grounds.

INDIVIDUAL RECORDS

	Singles	Doubles
Hoffman	1-6	2-4
Schrader	2-4	2-1
Rogoway	0-7	2-3
Levin	2-4	2-2
Schreiber	2-2	0-2
Quint	0-6	1-1
Sadwin	1-4	1-3
Eidelman	0-1	2-1
Singer	0-0	1-0
Polansky	0-0	2-2
Samet	0-0	1-1
Totals	8-34	16-20

TENNIS RECORD

Yeshiva	5	Webb	4
Yeshiva	2-1/2	Pratt	6-1/2
Yeshiva	3	N.Y.S. Maritime	6
Yeshiva	3-1/2	L.I.U.	5-1/2
Yeshiva	1	Iona	8
Yeshiva	0	B'klyn Poly	9
Yeshiva	2	Hunter	7

Wrestling

Herb Charney (right) gets into position at the start of a bout.

Captain Arnie Singer (bottom) holds tight as his opposite number tries vainly to flip him on his back.

Adrian Winick (right) grabs his man around the waist and spins him to the mat.

Mating season is here! Two moose fight for the affections of a fair lady.

Jack Winick (right) tries to pull his opponent down.

WRESTLING RECAP

The age-old problem at Yeshiva of lack of time to get into condition together with some new ones such as losing their coach in the middle of the season provided an insurmountable obstacle for the Yeshiva wrestling team in their second year of intercollegiate competition. The Blue and White grapplers went into a grueling seven match campaign and emerged with a perfect record—from a standpoint of consistency—of no wins and seven losses.

But although there weren't any victories, there were plenty of thrills. The sparkplugs of the team and main hopes for next year are a couple of cousins from way out in Iowa named Adrian and Jack Winick. Adrian copped three of his seven matches, and Jack was victorious in two of six bouts.

Led by captain Arnie Singer who also doubled as coach when Mr. Morty Schlein resigned, due to outside commitments, after the first three matches, the grapplers were often outclassed but never outhustled.

Seniors on the squad in addition to Singer, who captained the team during both years of its existence, are Herb Charney and Aaron Friedman. Returning next year in addition to the Winicks are newly elected captain Jonas Prager, Sandy Katz, Irv Lahasky and Marv Wiener.

As one fan observed, the only way to go is up. With a few more years of experience the wrestling team should get there.

SEASON RECORD

N. Y. U.	34	Yeshiva	0
Rutgers of Newark	24	Yeshiva	10
Brooklyn Poly	24	Yeshiva	8
Fairleigh Dickinson	29	Yeshiva	5
Long Island Aggies	30	Yeshiva	3
Albany St. Teachers	33	Yeshiva	5
Kings Point	36	Yeshiva	0

Chess

Another sport staging a revival at Yeshiva this year is chess, at one time a flourishing activity at the College in Washington Heights. With the advent of World War II all extra-curricular activities were stopped at Yeshiva, and chess was never again revived. This year, led by team captain Charlie Patt '58, Louis Taubenblatt '58, president of the Chess Club, Mordecai Koenigsberg '58, vice-president, and Jackie Finkelstein '59, secretary-treasurer, the Chess Team re-entered intercollegiate competition.

With a budget expected to be approved by Student Council and with greater student interest, the team looks forward to a more successful 1957-58 season.

Team members not mentioned above include: Robert Taub '57; Nate Bryks '57; Joel Kaplan '58; and Sheldon Friedman '59.

CHESS SCORES

Yeshiva 3	St. Peters of Jersey City	2
Yeshiva 2	St. Peters of Jersey City	2
Yeshiva 1	Columbia	4
Yeshiva 1	Columbia	4

Bernie Sarachek (left) congratulates Dr. Herman Aronoff, recipient of the Y.U.A.A. Booster Award for 1957.

The winners of the Commentator Sports Award pose with Dr. H. Grinstein. They are (left to right): Herb Hoffman, tennis; Paul Peyser, fencing; Dr. Grinstein; Red Blumenreich, Basketball; and Herb Charney, wrestling.

Athletic Dinner

Rabbi Abraham Kupchick delivers the benediction at the onset of the evening's program.

Alan Greenspan (left) presents the Norman Palefski Memorial Award to Zalman Schrader. The award, given to the varsity athlete with the highest scholastic average and interest in student government, was divided this year by Mr. Schrader and C. Daniel Chill.

The seventh annual Awards Dinner of the Yeshiva University Athletic Association was held at Stern College on Thursday, May 23, in the midst of a sweltering pre-Summer heat wave.

The attendance was excellent, the speeches were long, and the list of awards and speakers was exhausting, and finally it, too, was exhausted.

Those honored at the dinner for their support of the Yeshiva's athletic program were Professor Morris Silverman, Dr. Herman Aronoff, and Lou Eisenstein.

The food was both good and plentiful and even the athletes had more than enough to eat. The atmosphere was convivial and sentimental as the senior members of the various teams said good-bye to their mentors.

The Mortimer Kogan Memorial Award for leadership in student recreational activities is presented to Sheldan Chwat (right) by Dr. A. Hurwitz.

Hy Wettstein (left), coach of the Yeshiva-University High School basketball team, accepts the Jewish High School League Championship Award from Dr. Grinstein.

Senior Dinner
Class Officers

ORS
Class History
Graduates
Graduation

Senior Dinner

Nathan Lewin delivers the Valedictory Address.

Josef E. Fischer is congratulated by Dr. Guterman upon receiving the Jewish Academy of Arts and Sciences Prize, given to the highest ranking graduate.

Dr. Guterman presents C. Daniel Chill with the Rachel Wind Award for excellence in Sociology, as Herbert Charney looks on.

Herb Charney, Dave Hammer, George Siegel, Allan Scher, and friends enjoy a pause in the night's occupation.

On the night of Wednesday, June 19, the Class of 1957, together with Administration and faculty members, gathered at Temple Zion, the Bronx, for the annual Senior Awards Dinner. The dinner was an informal affair, with a spirit of friendliness and conviviality that lasted throughout the evening.

Highlights of the evening were the presentations of the scholastic awards by Dr. Guterman and of the activities awards by David J. Hammer, vice-president of the Class of '57. The Senior Award was presented to Professor Arthur Tauber, fencing coach of Yeshiva, as the teacher who did most for student welfare. Nathan Lewin delivered the Valedictory Address at the dinner.

The affair was opened with a note of welcome by Herbert Charney, class president, and the reading by George Siegel of the Hypothetical (and slightly hysterical) will of the Class of '57, which was full of well meant and well pointed suggestions to the Administration. Rabbi Tendler did not speak, and the event ended on a cheerful note.

Professor Arthur Tauber accepts the Senior Award for 1957.

The faculty was well fed, too: Professors Arthur Tauber and David Mirsky, and other members of the faculty with their wives.

Senior Class Officers

Herbert Charney, president.

Reuben M. Rudman, representative-at-large.

David J. Hammer, vice-president.

The Senior Class Council for 1957: Front Row: David J. Hammer; Herbert Charney; Reuben M. Rudman. Middle Row: Louis Wohl; Sheldon Chwat; Marshall Luban. Back Row: Joshua Miller. Morton Axelrod. Absent: Walter Newman;

Class History

FRESHMAN HISTORY

Together with the Dean we numbered one hundred thirty new students in September, 1953, with registrants from such far-away exotic places as Brooklyn and Addis Ababa. We had thought that the fanfare was for us, but we discovered that it was really for our illustrious classmate. Yeshiva literally shook as we entered—ground was broken for the new medical school and neighboring gangs, so overwrought by our entry (or possibly by the entry of the new Dean), committed no less than five assaults upon Yeshiva students within one month after they first saw us. Our first reactions were not quite so violent. We tasted the cafeteria food and joined the long list of what Student Council euphemistically called "dysentery cases." We became acclimated to our surroundings and our instructors (though we suspect they never became acclimated to us). College was a new experience for us, and we first decided to drink deeply of the rushing stream of knowledge. However, the more quick-witted among us soon discovered that it was really much more comfortable and less strenuous to lie lazily by the side of the bubbling brook and let education flow past. So, in a short while, we learned the art of sleeping through college, and we continued cultivating this talent until we reached the zenith in our senior year.

Certain of our boys started becoming Big Men On Campus as soon as they entered the school. Siegel joined the *Commentator* staff and got our first by-line with his article on Freshman registration. Adler, Kolker, and Scher took on cub reporter jobs. Rogoway, with an eye on the Sports Editor's desk, joined the Sports staff, and Rudman put his nimble fingers to work hunting and pecking on Commie's broken-down typewriter. Lewin and Silverberg stepped out as our first political figures—with a united Uptown T.A. bloc behind them they became our first Class President and Vice-President. We were invited to attend the Senior-Freshman Smoker, purportedly an annual affair held for Seniors and Freshman alone, but by the time we arrived all the beer and cigarettes had been consumed by Sophomores and Juniors. So we sat back and tried to make out the entertainment through the haze. We decided that this would be the last affair at which we would accept so passive a role.

We were informed, for the first time, of the existence of a Dean's Reception to honor our elder class-mate. We were further told that this affair could not be held just anywhere—it required some special location to give it its unique flavor. It was most preferable, the faculty advised us, to stash it away somewhere in the cellar. It was only when Student Council raised some sort of fuss (we later discovered that raising a fuss was the activity at which Council was most expert) that the faculty agreed to bring it above-ground. It was eventually held at the cafeteria (then known as Stern's not to be confused with a later institution bearing the same name).

We soon discovered that Minyan was a problem at Yeshiva. We did our best to solve the problem and stayed up to the wee hours of the night working out solutions. This tired us so that we slept right through the problem. We were told that Rabbi Bulman would check on our Minyan attendance; that the registrars would check on our Minyan attendance; that the bursar would check on our Minyan attendance; and finally that the draft board would check on our Minyan attendance. We yawned and turned on our other side. Yeshiva was teaching us new things every day. We learned that Yeshiva had a Board of Trustees when its Chairman, Mr. Samuel Levy, passed away.

Yeshiva decided to console Adlai Stevenson with an honorary LL. D. Stevenson accepted and, stealing Litman's thunder, advised all listeners that Yeshiva meant a hyphenation of theology and science.

Our boys started moving into the sports picture. Schlussel, Hochdorf, Listowsky, and Charney made it to the basketball varsity (Charney played in four games, scored two points, broke his leg in a practice session, left the varsity, and became a star on our glorious intramural team); a large crew of fencers turned out to be instructed by Artie Tauber in the fine art of fencing; Hoffman, Aronson, Rogoway, and Schrader began taking lessons in tennis (Rogoway and Schrader, excelling in the table variety, made it to the intramural ping-pong semi-finals); Freedman, Aronson, and Yudofsky (all of whom were not heard from again) walked off with the honors in the squash and golf intra-murals.

An innocent little notice in *Commentator* informed us that Middle States was sending its Board of Accreditation around "sometime in 1957." We unknowingly dismissed this as unimportant. Some of us went to the Dean's Reception, over the anguished cries of our *Roshei-Yeshiva*, and we were taken aback by the innocuousness of the event.

As we ended our first term at Yeshiva and waited anxiously for our report cards (which didn't arrive until mid-March), we looked around and decided that if we took it in the right spirit, college might yet be fun. So we decided to coast from here on in.

Soon after the second term began, we heard from Norman Thomas, who advised us to lay down our guns. Mr. Thomas convinced us not to fight with Russia, so we trained our sights at the administration instead. We waited anxiously for opportunity's knock.

We saw our first Purim *Commentator* and understood none of it. The pink sheet left us cold, but we saw Seniors doubling over with laughter at the cartoons and articles. We looked forward to our Senior issue, which, we felt sure, would be darned funny.

Suddenly a bomb fell. We were informed that a College for Women would be opened by Yeshiva the following September. Our enthusiasm waned somewhat when we were told of its location—some 150 blocks south of us. At the same time Yeshiva, realizing that coeducation meant propagation, decided that it was time to look out for future Jewish communities—ergo, the Community Service Division.

We were being kept busy preparing for our first affair. The Freshman Council finally revealed it on a Wednesday night in April—the Freshman Frolic. Franks, beer, and Phil Fuchs, as M.C. of the affair, highlighted the evening, which also featured Charney and Teitell (since gone) doing a stag Lindy, and presented a poetic play stolen from Norman Corwin. The class' reaction was somewhat less than enthusiastic, but the class politicians, undaunted, began planning another such affair for the following year.

Student Council was spending its time doubled over with intestinal pains, and it passed motions rebuking Stern's and Moish and Harry's for their contributions to the growing list of "dysentery" cases. The Messrs. Stern, Moish, and Harry, seemingly unaffected by large doses of their own food, were equally unaffected by Student Council's rebukes. The students, however, were not quite as lucky.

Although our diet was not the best, we had healthy blood. Yeshiva won a contest held to find the school with the best percentage of Red Cross blood donors, and we staggered around the school, looking rather pale, for the next few weeks. The Dean cheered us up by informing one and all that blood was thicker than water and that we would not be required to take exams on the day on which we gave blood.

Elections were upon us, and we participated in school-wide voting for the first time. We re-elected Lewin Class President, and we picked Fischer for the Vice-Presidency. Rogoway, still eyeing the Sports job, became Copy Editor of *Commentator*, and Siegel, Scher, Landwirth, and Fischer moved to the Associate Board.

We all came down at night to hear James Wechsler, Editor of the *Post*, and Chesly Manly of the Chicago *Tribune*, speak on McCarthyism and the seeds of our Senior Varsity Show began to sprout. The year drew quietly to its close, and we discovered that we had finished one year at Yeshiva and were, surprisingly, none the worse for it.

SOPHOMORE HISTORY

Together with the Dean we moved on to our sophomore year. To make sure that neither of us would feel lonely, Yeshiva took its first bold step towards integration. Just about one hundred and fifty blocks south of the once-golden domes, Stern College opened its doors to thirty-two Chagiga-hungry females, and the Dean, in his annual *Commentator* Message, looked forward to an "Intensified social life." The Class of '57, oblivious to the come-hither looks and storm warnings from downtown, began planning the Soph Shindig (a stag affair) and selecting its first theater party. Dan Vogel went to Stern as an advance scout and was so captivated that he decided to stay all day. After taking an intensive survey course in sophomore English from the Class of '57, Mr. Vogel was able to mumble incoherently enough to win his Ph. D. from Columbia. We took proud notice of the fact that twenty-six of our prodigies had made the Dean's List in their freshman year. The Seniors, to make sure that such preposterous feats wouldn't happen again, set up a Senior-Freshman Advisory system to confuse and discourage any budding geniuses. Mr. Weber replaced the two Messrs. Stern (it was a fair trade, pound-wise) and revolutionized the cafeteria by serving plates with his cakes. However, this innovation was soon eliminated, since it was felt that Yeshiva boys were being excessively pampered and that it would be more advisable for them to learn of the rigors of life while yet at college. We also welcomed Doctors Ausebell (pardon us,

Ausbubel—er—maybe that should be Ausubel) and Lyrett (or is it Syrett?) our new Visiting Professors of History. Dr. Ausubel informed us, via a *Commentator* article, that Yeshiva students were "friendly and nice." But the sweet atmosphere overwhelmed him, and both Visiting Professors cut their visits short. In the meantime our boys had risen to great heights. Rogoway, as Commie's Copy Editor, was mumbling apologies for the Ausbubel-Lyrett bobbles, and he soon apologized himself into line for the top job. Siegel, Fischer, and Scher made it to the Associate Board, with Lebowitz and Landwirth following right behind. Lewin seriously attacked the food problem (as Food Committee chairman), but it gained him only a steady case of indigestion. Fischer, as Building chairman, scurried from room to room testing light bulbs and finally managed to plug the holes in room 444. Schlussel made it almost to the starting five, while Listowsky and Hochdorf continued their great playing as subs. Chill, Fischer, Siegel, and Taub competed in the AFLA matches, and Chill made it to the final round. Wohl was appointed to take charge of the Dean's Reception, and we spent our time reading, rather disinterestedly, of some Graduate Record Exams that the seniors were being forced to take. We dismissed them (both the exams and the seniors) as distant plagues. Things began to move in the Dorm. A Dorm Council, composed, logically enough of Dorm Counselors, was created, and one Rabbi Abraham Pelberg was appointed Dorm Supervisor. Serious scholars have questioned the historical authenticity of this Rabbi Pelberg, but records do seem to prove that if he did exist, he was never seen in the vicinity of the Dorm. We eagerly attended assemblies (attendance was taken) and slept right through Messrs. Newbold Morris, Abraham Multer, and, after quite a bit of haggling by Student Council, Joseph Burg. We woke up long enough to hear Herman Wouk instruct us to "be ourselves" (this dispelled any notions we had of being either Napoleon or Herman Wouk). We continued to flaunt our athletic prowess as Singer, Charney, Chwat, and "Twenty-five Second" Friedman all grunted loudly enough to become charter members of the Wrestling Team. And, with Red Blumenreich here, we could really boast of being an "all-star" class. So we extended our perfect intramural record by losing again to the Seniors, Juniors, and Freshmen. We finally settled on our majors—twenty-three hardy pre-meds chose to see it through to the bitter end; several budding physicists, convinced that their heads were empty and they were insane anyway, and relying on Luban's notes, became Physics majors; some of us were so inspired by Political Science I that we decided to become English majors, and others, looking for a convenient spot to catch up on their sleep, chose to stay and hear about Mrs. Roosevelt; some chose Sociology and were disappointed to discover that this meant attending classes and not socials; some enjoyed watching Rosenthal and Luban teach the professors and they became Math majors. Stillman became our only language major, automatically qualifying himself for the presidency of Pi Delta Phi, and Bobroff, whom we really couldn't understand anyway, decided to spend his college career sleeping in the back of Dr. Litman's classes. Professor Young listened graciously, smiled, and signed his name so we could register. Wohl was working on the Dean's Reception all this time, and he scheduled it for an "outside site,"—so far outside that it could not be found, but not far enough outside to escape the notice of Rabbi Gorelik. The Rabbi, between violent fits of expectoration, informed us that our accent on secularism was harmful. This almost convinced Doctor Joe to become a Rosh-Yeshiva. At any rate, prodded with gentle hints, Wohl became ex-chairman of the Dean's Reception, and Student Council (as usual) passed violent motions over the violation of student rights. Rabbi Gorelik, unperturbed, damned Student Council to eternal perdition. So Wohl became editor of "You, the Student," and waged a bitter, but most silent campaign against violation of student rights. Finally, for the first time in eleven years, we beat Brooklyn in basketball, 69-64, with Blumenreich contributing 23 points. Rabbi Pelberg having vanished, a super-committee was set up to give religious guidance—Rabbis Tendler, Felblum, Parnes, Weiss, Greenbaum, Besdin, Schechter, and Brayer would have done better to have stood in bed (as we did). Litman, the famous Divine, announced casually, before a non-existent fireside, that Maimonides and Spinoza were essentially similar. So, we decided, are Litman and Gorelik. We were shown the artist's conception of our new million-dollar dormitory and assured that it would be ready for occupancy by September, 1956. We went to the Dean's Reception and were overwhelmed by Miller's booming baritone and Rothman's sweet fiddle. We began considering the possibility that some talent might be hidden away in our class. At the same reception we watched Mr. Vogel defeat three other faculty members (rather decisively) in a toilet-paper-unrolling contest. We began to feel new respect for the future Dr. Vogel. Soph Shindig, for which nobody was prepared, suddenly burst upon us one cold December night. Weitz at the piano, Wohl at the drums, and Miller with his iron-clad lungs, engaged in friendly decibel competition. Wohl won easily and banged the others into submission. The franks, when finally served, were cold, and the beer was, of course, hot. The Soph Council wisely decided that this was the affair to end all affairs and that we were now too old to enjoy ourselves in male company alone. So we looked forward to our theater party which was eventually held on Lincoln's Birthday. We managed to occupy seventy-eight seats at Sidney Kingsley's *Lunatics and Lovers* (and we infinitely preferred the latter). Our varied exertions won us mention in the *Commentator*, which printed a special editorial about the Class of '57. "Wholesome expressions of school spirit . . . merits attention, respect, and commendation etc. etc. etc." We agreed. As the term ended, Abba Eban delivered his historic address at Yeshiva and convinced us that Toynbee wasn't worth reading anyway. We had completed three terms at Yeshiva and the halfway mark was near.

We returned, after about a two-day intermission, to learn that Joseph Ellenberg had become Secretary to Dr. Belkin, replacing Mrs. Schechter, who was pregnant. After deciding that we couldn't get rid of the new Secretary in the same manner, we decided to write a play about him instead. So "Under Where" was begun by a nine-man committee, which eventually dwindled to two. Our *Commentator* boys decided to get after him for their Purim fest, and Yokum Felonburg was born.

In the meantime, the Class of '57 kept rolling along. Fischer made it to Governing Board of *Commentator;* we had five of our boys on the Associate Board; Lewin became chief delegate on Faculty-Student and was kept busy talking to the Women's Organization and Alumni; Katz and Peyser were leading the Saber Squad and Siegel had the best record of the Epee men; Hoffman and Rogoway became the number two doubles combination on Eli Epstein's semi-professional tennis squad (Epstein doesn't teach anything less than semi-pros); we lost more basketball intramural games and ended in last place, as usual; Wohl ran around preparing for the arrival of Dr. Faustus (Mel Lieberman kept running after Louis, but finally gave up when he found that Wohl wasn't going anywhere); Siegel traveled north and Gordon south to overwhelm the nation with their forensic powers.

The faculty kept itself busy working out a program which included about 136 credits of required courses, but, to the Dean's disappointment, nothing came of this plan. Dr. Churgin decided to leave for Bar-Ilan, and a presidium was appointed in his place. This, of course, served to confuse everybody even more. Blumenreich finally ended the season with 513 points for a new record; the team stood at 13-8. The Fencing Team, with five of the starting nine being members of the Class of '57, finished its season with a 10-1 record. Elections were upon us again, and before we knew quite what happened, Lewin was elected Student Council Secretary-Treasurer, Chwat became Athletic Manager, Fischer was elected Class President, Wohl became Vice-President, and Charney was chosen for the new job of Representative-at-Large. In the meantime, on the other front, Press was elected Secretary-Treasurer of the S.O.Y. The next night, after a stormy meeting, Rogoway became the first junior to be Editor of *Commentator* in the last five years. Fischer, Siegel, Landwirth, and Lebowitz moved to Governing Board. In the meantime, Cutter, Gordon, and Kassin won T. I. scholarships and left for six months in Israel. As the year ended, we were notified of the new "Three-Year S'micha Plan" and the number of future rabbis dropped sharply. In June we marched off to see "Damn Yankees," our second theater party, and between ogles at Gwen Verdon we appreciated the music and book. On this happy note our second year at College ended. We were now upper classmen, and we knew that we knew it all.

JUNIOR HISTORY

Together with the Dean we moved into our Junior year. Having decided that the first year of Stern was not a rousing success, the administration tried a new tack to lure our boys. Beautiful Organic labs were placed at our disposal in the Stern building. But this plan suffered from typical mismanagement. We were only allowed in when the girls were out (this seemed to be defeating the whole purpose).

We returned to school to hear that Rogoway and Spar had become the first to bite the dust, and we congratulated them on their engagements. We also heard that the new Medical School opened, to the great surprise of the fifty-six registered students. We discovered that Pollack Library had been remodeled and would now accommodate thirty thousand more books. We noticed that thirty thousand cards had been added to the catalogue, but that there were no corresponding books on the shelves.

Rogoway began in his campaign to please the Dean by warning the Freshmen that "Yeshiva is not perfect." The Dean, in his annual message, spoke of "the usual tale of changes

which have become part of the Yeshiva College growth."

Hammer decided to index all the psychology books in the library, thus convincing Dr. Adler that he was a real case. In the meantime, Charney was working to form the Pre-Law Society, and Wohl was preparing to greet Dr. Faustus.

Rogoway continued to please the Dean by printing an inflammatory letter from a hot member of the faculty. Professor Silverman then announced that there was a quantitative grading policy at Yeshiva, and Dean Guterman announced that such a policy did not exist. Rogoway further pleased the Dean by putting these facts on the first and second pages of *Commentator*. We were preparing to send Rogoway back to Debby when we suddenly discovered that he had decided to stay around after all.

Continuing along our merry way, we lost our opening intramural basketball game. We ran into a scare as our Commie Governing Board men were lectured on butter prices and Homer Cummings by the Dean, but the only result was that Rabbi Miller resigned as alumnus advisor and Marv Hershkowitz took over.

Silverstein became Commie News Editor, as Mr. Siegel announced that he "had the dubious distinction of having fallen prey to the 'Mark'." We missed Mr. Siegel, since most of us had approved of his penetrating queries regarding the butter economy.

One Rabbi Moses D. Tendler was appointed Guidance Counselor for the Dormitory (or is it Residence Hall?), and we expressed general approval.

Our boys kept moving. Schlussel, Teicher (who joined our class) Listowsky, and Blumenreich made up four-fifths of the starting five, and we had Helfer and Hochdorf on the bench. Miller joined Edelstein and became the second '57 on Commie's Associate Board. Josh also took over the Alma Mater Committee and wrote three songs. None were accepted.

We held the first Yeshiva Athletic Rally in years and heard from Marty Glickman, Herb Rich, Haskell Cohen, and the Dean, whom Commie called "one of Y.U.'s staunchest sport fans."

Louis Wohl having finally escaped from the clutches of Rabbi Gorelik, took over the Dean's Reception. Miller and Lewin were working hot and heavy on "Under Where," and the musical farce about the You-Shiver Unionsuit Factory soon went into rehearsal. In the meantime we went to see "The Diary of Anne Frank," which, we decided, was pretty good.

There were innovations in the school. We suddenly noticed the new ashwells that had been set up in the halls as part of a "Clean-Up Campaign." Our aim was as bad as usual, and the butts still settled on the floor. But now each butt was buried under a little mound of sand. Litman spoke about "Means and Ends" at a Fireside Chat with about a dozen students in attendance. This provided a rather mean end to the Fireside Chat program.

We finally made it to TV, but fumbled our chance to become nationally famous as we were mowed under by a "strong St. Francis five," 93-68. We made it again the following week with the "Yeshiva University Story" which went on over WOR-TV. We refused to believe that we were really seeing Yeshiva over TV—until we recognized the Yeshiva University sweatshirts the Stern girls were wearing.

More of our boys were making the grade. Katz and Peyser were named as "Gottesman Scholars" for their scholastic work, character, and, no doubt, fine fencing records. Scher was busy poisoning himself on Weber's food, Oelbaum and Beckman were sucking blood for the beautiful Red Cross nurses, Fischer was writing letters about Medical Insurance, and Messrs. Aronson and Lilly were put in charge of cutting down noise in the dorm. Messrs. Aronson and Lilly were not heard from again.

We were happy to hear that Mr. Abrams' daughter was getting married, and we were even happier when we became aware of the fact that the corridors between RIETS Hall and Lamport were being renovated for the occasion.

We noticed that Mr. Ellenberg was out of a job, since the new Oldsmobile given to Dr. Belkin came ready equipped with a chauffeur.

The Varsity Basketball Team was setting all kinds of records, and our class intramural team was too. We found ourselves with a glorious 0-6 record in the intramural standings, but we always fielded a fighting team (they managed to fight among themselves).

Purim Commie came out on a blue sheet and told us of Dr. S. L. Butterman's Four-Volume Trilogy about United Seminary. We understood most of it now, but we really looked forward to next year's.

Gordon and Siegel again went traveling north and south with their mouths wide open. Schreiber and Fuchs became co-chairmen of the Y.U. Drive, and even they were unable to reconcile T.I. and S.O.Y. Schreiber's song was picked as the Alma Mater and was sung, for the first time, at the Dean's Reception by everyone (except Dr. Adler).

After the Chag Ha-Semicha was held, the blessings of 131 *musmachim* went with the basketball team which beat Brooklyn again, 86-84 (Blumenreich scored 28, Helfer 19, and Schlussel 14), and closed the season at 16-2. Chill was running down his opponents; Katz, Peyser, and Danzger were hacking away at theirs; and Rothman, Fischer, Siegel, and Taub were also adding to the Fencing Team's win total.

We finally began to reveal our talent. Borvick went into a Purim imitation of Dr. Belkin and was immediately type-cast for all future shows. We went racing down to Stern in the snow to rehearse for our Dean's Reception show which finally was presented on a stormy night in March. Needless to say, it won the first Dean's Award as our chorus line brought down the house.

Blumenreich made the Metropolitan Writers' All-City Team, of course, scoring a grand total of 446 points for the year. The fencers ended with a 10-1 record, and our boys headed all three squads.

Elections came round again. Fischer was elected President, and Schreiber was elected Vice-President of Student Council. Lewin consoled himself with the Varsity Show, and Wohl consoled himself with Gilda. Charney became class President, Hammer became Vice-President, and Rudman was elected Representative-at-Large.

The Dean instituted a new final exam policy, requiring finals in all courses. He insisted that "Yeshiva's philosophy calls for examinations." Having just one philosophy major in the class, we were not qualified to pass judgment on this statement.

Lebowitz was elected Editor of the 1956-57 Commentator, as Landwirth and Silverstein became Associate Editors, Edelstein became Business Manager, Miller stayed on as Feature Editor, and Rudman joined as Typing Editor. In the meantime, Scher was chosen as Editor of the Masmid and Chill became Associate Editor. Wohl was elected S.R.O. President, and Samson was chosen as Vice-President. Glick and Silverberg took over as Managers of Co-op Press, on the other side, became Vice-President of the S.O.Y.

Finally, we were in the driver's seat. To round off our perfect record, we finished the intramural basketball season with a flying 0-10 record. We were riding high.

SENIOR HISTORY

We joined the Dean in our Senior year, and the entire school seemed to be looking forward to our graduation. To forestall the possibility of a vacancy just in case the Dean should decide to graduate with us, Rabbi Moses Tendler was appointed Assistant Dean of the College. We applauded politely, and the new Assistant Dean of Yeshiva College began to take charge of everything that had nothing to do with the College. The solution to the minyan problem was a masterful triumph of brawn over brain as the *yad chazaka* was used to throw us out of bed. As senior "advisors" we interviewed and offered suggestions to quite a few timid and naive freshmen. If our advice seemed confused, it was only the total effect of three years at Yeshiva.

Groom Rogoway arrived from Los Angeles with Debby in tow. We were all charmed, and some of us (particularly the Editor and Associate Editor of MASMID) were fed.

We waited with bated breath as Lebowitz flew (in a plane) to Cornell to interview Vice-President Nixon, only to fly back (same means) with his carefully prepared questions unanswered and unasked. As our boys were getting ready to graduate T.I. by absenting themselves from all classes, Dr. Grinstein announced that a seventh year would be added to the Teachers' Institute curriculum. This, in the opinion of our experts, just meant an extra year of sleeping till twelve o'clock. To counterbalance this added weight at the end, a class was also added at the beginning—we took careful note of the *Mechina* class, to which the only prerequisite was a height of 5' 11" (in stocking feet).

The traditional election-year poll was taken at Yeshiva. Again we went madlai for Adlai, but the rest of the country seemed to like Ike, so Ike it was.

Louis Wohl spent his time (as President of another of our myriad of alphabetic organizations—SRO) trying to make the dormitory "more of a student home" by introducing a handbook of rules and regulations (like those issued at home), showing Technicolor movies about "Violent Men" (by the warm fireside), and serving subpoenas (like Mother used to make). We congratulated Louis and Ralph Nussbaum on their engagements and struck them off our list of eligible '57 bachelors.

We looked around and discovered that Barry

Hochdorf was gone, only to be told that he had joined the Jewish Agency tour to Israel. All in all we were ninety-nine Seniors, and, if we counted Paul Kolker, who left early at Litman's advice to do some cutting-up in Med School, we had just made the century mark.

Israel was very much on our minds. The invasion of Egypt and the succeeding crisis kept us on edge for a few weeks, and radios could be heard blaring through the school at all hours of the day and night.

Chill and Rogoway started studying *Moby Dick* and writing our Dean's Reception play. Lewin, Miller, and Schreiber were spending entire *shiurim* writing songs for the Varsity Show. Our class was turning dramatic.

Dramatically enough, water pistols began appearing on the third-floor of the dorm. Before anyone knew quite what was happening, the J.D.'s had begun their midnight escapades. Boasting a rather formidable lineup of the Student Council President, Editor and Associate Editor of MASMID, President, Vice-President, and Representative of the Senior Class, among other worthy notables, these mad marauders kept each other awake through wild and woolly evenings. Somehow, the rest of us managed to keep our heads while those about us . . .

Anyway, we were told that the new, beautiful, spacious dormitory was, of course, ready for February occupancy, and the Assistant Dean (whom we were applauding less and less politely) informed us that we had better prepare our belongings for the Exodus. *Commentator* showed us an artist's conception of a typical new dorm room, and we refused to believe our eyes ("Our Future Home: Can't it be true?" is what *Commie* commented). But as the building grew (not quite by leaps and bounds, more by hops and skips), we could note that the artist was not really too far off.

We marched in and staggered out of the Senior-Freshman Smoker, only the second one to which we received legal entry in our college career. Not bothering with the puny freshman paws that were extended (in greeting) in our direction, we formed queues by the beer barrel and greedily attacked the cigarette supply. Then, giving a friendly wheeze in the direction of the freshman claque and blowing some smoke their way, we left. (We learned, if not from our first legal visit, from our subsequent two surreptitious ones.)

Mark Beckman and Mike Kramer took over the Blood Drive and spent their time trying to convince recent anemia cases that their blood could pass for ketchup. We moved on to another glorious intramural basketball season by losing to the Freshmen 76-44, on a renovated gym floor. The shiny new floorboards which kept reflecting the bright new lights into our eyes served as a passable excuse.

We were reminded that January 15 was the opening date for the new dorm and we were told to shell out fifty cents for a card to identify ourselves (just in case of sudden amnesia attacks).

Our boys were doing well for themselves. Our fencers, Chill, Katz, Peyser, Fischer, Danzger, Taub, Siegel, and Rothman got off to good starts, with Katz and Peyser maintaining perfect records through the first four matches. Fischer and Scher added to our class pride by winning State Medical Scholarships. The time for congratulations had come around. We had *kiddushim* every day for some other acceptance to Med, Law, or Grad School, with special fare reserved for such occasions as scholarships or engagements. Our class was getting hooked pretty rapidly and the bachelors' society was dwindling. Nach Gordon, Zal Schrader, George Siegel, Shelly Chwat, Ismar Berlinger, Kurt Borenstein, Moish Narushinsky, Barry Hochdorf etc. etc. etc. all followed in the path first beaten for our class by Rogoway and Spar.

In basketball Yeshiva blew a fifteen-point lead and lost a game, and, in the next game, thought it lost Blumenreich, who ran into a wall (honest!). But Red came right back to score 27 points in a losing cause in the St. Francis game. (What our intramural team could have done if only varsity players could have participated!) In wrestling, Yeshiva lost to Rutgers of Newark and was downhearted, but when later matches turned out even worse, the Rutgers affair became a moral victory.

We had our Theater Party and we went to see *The Ten Commandments* (some of us had read the book). The picture raised quite a furor, with Miller and Lewin arguing vehemently over what Moses had been doing in Pharaoh's palace.

The script of the Varsity Show was to be finished in December, January, February, March or April (it was done in May), and it was to be held at Joan of Arc High School or at the Ninety-Second Street "Y" (it was held at the Barbizon-Plaza Theater). The script of the Dean's Reception play was done in time, but the meaning behind the meaning behind the literal one was just a trifle obscure. So revisions were made.

We were being rather confused by the Dean (who seemed rather confused himself) as regards final exam policy. Looking at the bulletin board, we noticed that we had finals in everything from Fine Arts through Library Techniques. The Dean insisted that "every college in New York and in the provinces worth its salt gives exams." To prove that Yeshiva, though not provincial, was worth all the salt it could collect, we had exams.

Our peaceful and calm passage through school, however, was suddenly disrupted on the evening of January 8. In a miraculous feat which easily surpassed Joshua's sun in Gibeon and which was far more thrilling than even de Mille's division of the Red Sea, the class of '57 broke through to victory in an intramural basketball game (37-32 over the sophomores). This so shocked the school that we decided never to attempt it again (and we never did).

In the meantime, Yeshiva played the Israeli Olympic team before a packed house at Madison Square Garden, and lost by two points. The Dean's Reception was presented on schedule (for the first time in its history) and our allegoric drama, *In search of It: A Whale of a Tale*, starring Joe Silverstein, Nach Gordon, Eli Rosenthal, Dave Hammer, and co-author Danny Chill, was too profound for the judges. Schreiber and Fuchs again took over the Charity Drive and went plucking pennies from frantic fingers.

Suddenly the Graduate Record Exams were upon us. We were told that they would count for graduation, honors, stipends, cuts, etc. etc. etc. But we had a rollicking good time at the exams. When we weren't rolling on the floor, little ivory balls were. It seemed like we didn't have all our marbles.

After some difficulties with J.D. judges and an anti-J.D. Secretary-Treasurer, the Student Court system was revised. Silverstein, Hirschman, and Hollander became Chief Justices after swearing that they did not advocate the overthrow of the government and that they were not part of the J.D. conspiracy.

The Debating Team was on the move again, and Siegel and Gordon rolled up a perfect score in the Midwest. We missed the Purim *Commentator*, which, because of administration and advisor difficulties, did not appear.

The Mites closed their season with a win over Brooklyn (it was becoming a habit) and a 13-8 record. The Wrestling team got an "A" for effort but an 0-7 record. The Fencing team lost just three matches all year and our boys starred. Nat Bryks and Bobby Taub joined the Chess Team which, unheralded, played four matches and broke even. The Tennis team completed its season with a 1-6 record, with neither Hoffman, Schrader, or Rogoway able to do anything about it. Rogoway was too busy worrying about what was on the way to win even a single singles match.

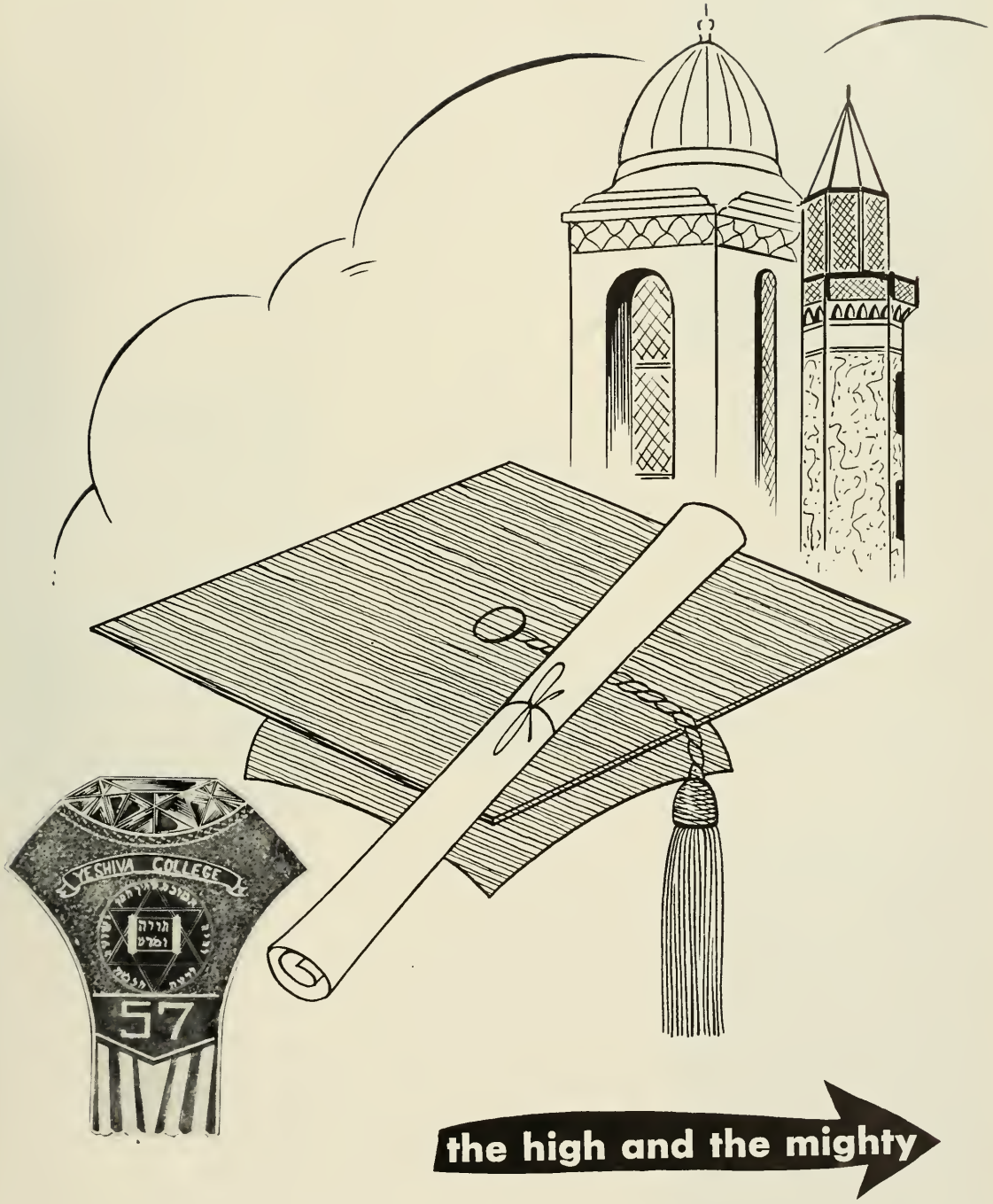
The new dorm, it was decided, would not be open till September, and dedication ceremonies were held. And here we had been ready to move in on January 15.

Lewin was elected Class Valedictorian, and Fischer won the award for being the highest-ranking graduate. Hirschman walked off with an armful of prizes, as did Luban.

We nonchalantly took our last finals, wrote our last papers, and said our goodbyes.

The Varsity Show, finally completed, had us scurrying back and forth between Central Park South and Washington Heights. *Choose to Run*, the original, full-length musical comedy, starring Dave Hammer and a good percentage of the Class of '57, was presented at the Barbizon-Plaza Theater on June 17 (to a full, appreciative audience) and on June 18 (to an empty, dour audience). The show was a hit and the authors received many offers to go to Hollywood (from cast members, who also often suggested that they go elsewhere).

The 19th was the date of the Senior Dinner and on the 20th we graduated. But MASMID was not yet done, and the Dean didn't graduate with us, and Mrs. Paul Rogoway gave birth to a bouncing baby girl, and . . .



the high and the mighty

MELVIN ADLER

Pre-Dent *Brooklyn, N. Y.*

Student Guide Book, editor; Art Club, president; Jewish Philosophy Club, secretary; Varsity Fencing; Co-op; *Commentator;* Food Committee

ARNOLD ASHER

Psychology *Passaic, N. J.*

Pi Delta Phi, president; *Raconter,* associate editor; Psi Chi, secretary; Concert Bureau

MORTON AXELROD

Pre-Med *New York, N. Y.*

Eta Sigma Phi, president; Senior Council; Senior-Freshman Advisor

PHILLIP BANNER
Sociology *Brooklyn, N. Y.*
Sociology Club

EPHRAIM MARK BECKMAN
Pre-Dent *Brooklyn, N. Y.*
Mosmid, business manager; Blood Drive, chairman; Varsity Basketball, manager; Biology Club

NACHUM BENATHAN
Sociology *Flushing, N. Y.*
Sociology Club, secretary; Zionist Club, secretary; Senior-Freshman Advisor; Swimming Instructor; Music Appreciation Club

ISMAR BERLINGER
Chemistry *New York, N. Y.*
Chemistry Club; Math Club

IRWIN BLUMENREICH
Philosophy *Rego Park, N. Y.*
Varsity Basketboll

ALVIN BOBROFF
Philosophy *Brooklyn, N. Y.*
Jewish Philosophy Club, president

KURT BORENSTEIN
English *New York, N. Y.*
Varsity Tennis; Photography Club; Pre-Law Society

IRWIN S. BORVICK
English *Kew Garden Hills, N. Y.*
Commentator; Senior-Freshman Advisor; Jewish Philosophy Club

AKIVA BRILLIANT
Sociology *The Bronx, N. Y.*
Canvassing Committee; Sociology Club

NATHAN BRYKS

Pre-Med *Brooklyn, N. Y.*

Varsity Chess; Varsity Soccer; Varsity Wrestling; Moth Club; Pre-Med Society

HERBERT CHARNEY

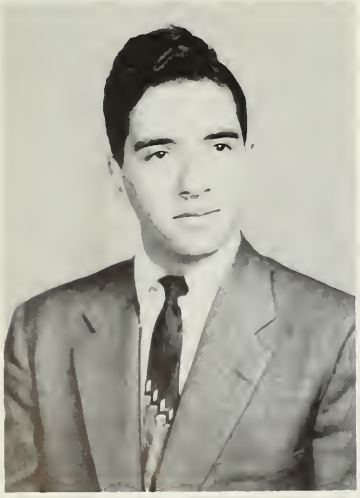
Political Science *Bayonne, N. J.*

Senior Class, president; Pre-Law Society, president; Junior Class, representative; Varsity Wrestling; Varsity Basketball

ISAAC CHESIR

Sociology *Brooklyn, N. Y.*

Zionist Club; Sociology Club



C. DANIEL CHILL

Sociology *Providence, R. I.*

Masmid, associate editor; Sociology Club, president; Senior Class ploy, co-author; Varsity Fencing; Eranos, vice-president; Senior-Freshman Advisor; Senior Varsity Show; Dean's Reception Committee; Pre-Varsity Debating; Eta Sigma Phi

SHELDON CHWAT

Biology *Brooklyn, N. Y.*

College Athletic Manager; Sophomore and Senior Councils; Varsity Wrestling; Senior Varsity Show; *Commentator*; Student Guide Book; Senior-Freshman Advisor; Committees: Awards, Fireside Chats; Book Exchange; Biology Club; Eranos; Eta Sigma Phi

CHARLES CUTTER

Hebrew *Brooklyn, N. Y.*

Chug Ivri; Sociology Club

JOSHUA DANZGER

English *Brooklyn, N. Y.*

Varsity Fencing; I.R.S.

MEYER EDELSTEIN

Mathematics *Brooklyn, N. Y.*

Masmid, art editor; *Commentator*, advertising and business managers; *Racanter*, managing editor; Hobby Club, president; Le Cercle Francais, vice president; Pi Delta Phi, vice president; Senior-Freshman Advisor; Co-op; Moth Club; Young Democrats

SOLOMON FEDER

Saciology *Brooklyn, N. Y.*

Chug Ivri, president

JOSEF E. FISCHER

Pre-Med *Brooklyn, N. Y.*

Student Council, president; Juniar Class, president; Sophamore Class, vice president; Freshman Council; *Cammentator*, managing editar; Chairman: Medical Insurance, Ring, Building Repairs Committees; Varsity Fencing; Pre-Varsity Debating, manager; Pre-Med Society, carresponding secretary; Cammittees: Curriculum, Food, Intercallegiate; *Masmid;* Art Club; I.R.S.

ISAAC FURMAN

History *The Branx, N. Y.*

Chess Club

AARON FRIEDMAN

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Varsity Wrestling; Pre-Varsity Debating, *Cammentator;* Dramatics Society; Le Cercle Francais; I.R.S.; Jewish Philosophy Club; Pre-Law Society

MOSES FURMAN

Chemistry *The Bronx, N. Y.*

Chemistry Club

JEROME GEYER

Chemistry *The Bronx, N. Y.*

Chemistry Club, vice president; Biology Club, secretary-treasurer; Bowling Instructor; Senior-Freshman Advisor; Senior Varsity Show; Junior Class, athletic manager; Commentator; Math Club

JOSHUA GLATZER

English *Philadelphia, Pa.*

Commentator; Deutche Verein

EDWARD GLICK

Sociology *Brooklyn, N. Y.*

Co-op monoger; Photography Club, president; Senior-Freshmon Advisor; First Aid Instructor

JACOB GOLDMAN

Pre-Med *The Bronx, N. Y.*

Co-op; Concert Bureau; Fireside Chat Committee

RAPHAEL GOODMAN

Psychology *Brooklyn, N. Y.*

Chug Ivri, Psychology Club

NAHUM GORDON

English *Brooklyn, N. Y.*

Debating Society, manager; Dean's Reception Committee; Dramatics Society; Le Cercle Francais

BERNARD HALON

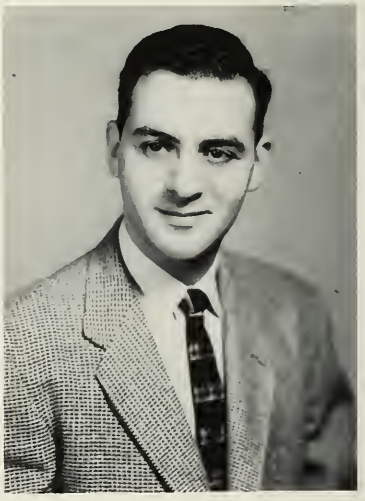
Physics *New York, N. Y.*

Masmid, associate photography editor; Senior-Freshman Advisor; Moth Club

DAVID J. HAMMER

Psychology *Harrisburg, Pa.*

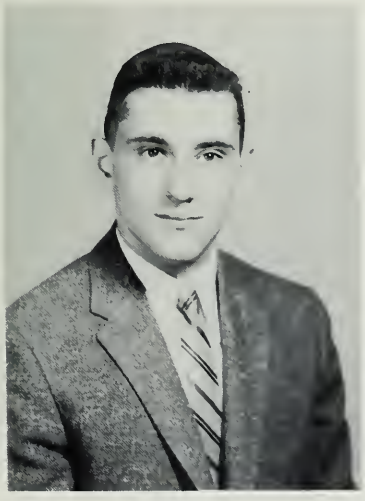
Psychology Club, president; Psi Chi, president; Senior Class, vice president; Sociology Club, vice president; Senior-Freshman Advisor, chairman; Senior Varsity Show; Weight Lifting Instructor; Student Guide Book; Committees: Curriculum, Dean's Reception, Food, Student Activities, Building Repair; Choral Society



ALLEN R. HELFER
Pre-Dent *Brooklyn, N. Y.*
Varsity Basketball; Commentator; Canvassing Committee; Biology Club; Pre-Med Society

SHALOM Z. HIRSCHMAN
Chemistry *Brooklyn, N. Y.*
Chemistry Club, president; Jewish Philosophy Club, vice pesident; Choral Society; Le Cercle Francais; Math Club

BARRY HOCHDORF
Biology *Brooklyn, N. Y.*
Varsity Basketball; Biology Club



HERBERT HOFFMAN
Mathematics *Brooklyn, N. Y.*
Varsity Tennis, captain; S.R.O.

EARL D. HOLLANDER
Sociology *Mattapan, Mass.*
S.R.O.; Senior-Freshman Advisor; Choral Society; Eranos; Eta Sigma Phi; Sociology Club

IRWIN E. KANAREK
Pre-Med *Brooklyn, N. Y.*
Varsity Fencing; *Commentator*; Committees: Canvassing, Student Activities; Art Club; Pre-Med Society

LEON J. KASSIN

Hebrew *Brooklyn, N. Y.*

Chug Ivri

ERWIN KATZ

Sociology *Toledo, Ohio*

Sociology Club, president; Varsity Fencing, co-captain; Senior-Freshman Advisor; S.R.O.; Pre-Med Society; Psychology Club

MEYER KATZPER

Physics *The Bronx, N. Y.*

Gamma Rho Sigma, vice president; Chess Club; Eranos; Eta Sigma Phi; I.R.S.; Jewish Philosophy Club; Math Club

PAUL KOLKER

Pre-Med *Massapequa Park, L. I.*

Junior Varsity Debating, secretary; *Commentator*, art editor; *Masmid*, associate art editor; Student Activities Committee; Varsity Fencing; Pre-Med Society

MICHAEL KRAMER

Politicol Science *The Bronx, N. Y.*

Masmid, activities editor; Blood Drive, assaciate chairman; Senior Varsity Show, business manager; Assembly Committee, chairman; Junior Council; Senior-Freshman Advisor; Bowling Instructor; *Commentator*; Committees: Club Activities, Emergency Medical, Publicity; Choral Society; I.R.S.; Jewish Philosophy Club; Pre-Law Society; Young Democrats

JOSEPH KURTZ

Philosophy *Brooklyn, N. Y.*

Y.U. Drive; Eranos; Jewish Philosophy Club; Pre-Law Society

PAUL S. LADERMAN

English *Denver, Colo.*

Masmid

JULIUS LANDWIRTH

Pre-Med *Brooklyn, N. Y.*

Commentator, associate editor, sports editor; Biology Club, president; Pre-Med Society

JACOB M. LEBOWITZ

Physics *Brooklyn, N. Y.*

Commentator, editor-in-chief; Choral Society; Math Club

RAPHAEL S. LEVINE

Pre-Med *Brooklyn, N. Y.*

Pre-Med Society, president; *Masmid*, associate business manager; Co-op; Emergency Medical Committee

NATHAN LEWIN

English *New York, N. Y.*

Student Council, secretary-treasurer; Sophomore Class, president; Freshman Class, president; Eta Sigma Phi, president; *Masmid*, literary editor; Senior Varsity Show, co-author, director; Junior Class Show, co-author, co-director; Eranos, secretary-treasurer; Chairman: Food, Finance Committees; *Commentator*; Alumni Delegate; Committees: Awards, Club Plaque, Curriculum, Finance, Intercollegiate, and Medical Insurance

JOSEPH LEWITTES

Physics *Montreal, Quebec*

Math Club

SIDNEY M. LIEBERMAN

Physics *Brooklyn, N. Y.*

Math Club, vice president; Varsity Wrestling; Senior-Freshman Advisor; Chess Club

MARSHALL LUBAN

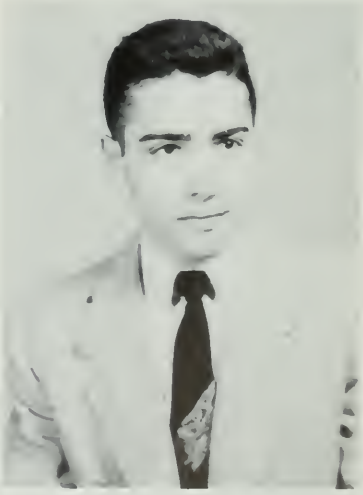
Physics *Seattle, Wash.*

Math Club, president; *Masmid*, co-typing editor; S.R.O.; Senior Council; Senior-Freshman Advisor; *Commentator*; S.A.C.

IRVING LISTOWSKY

Chemistry *Brooklyn, N. Y.*

Varsity Basketball; Chemistry Club



JULIUS H. MANDEL

Psychology *The Bronx, N. Y.*

Psychology Club, vice president; Senior Varsity Show; Bowling Instructor

JOSHUA MILLER

Pre-Med *Haverstraw, N. Y.*

Choral Society, president; *Commentator*, feature editor; Senior Varsity Show, co-author, co-director; Senior Closs Play, co-author, co-director; Junior and Senior Councils; Alma Mater Committee, chairman

DAVID BARRY MORRIS

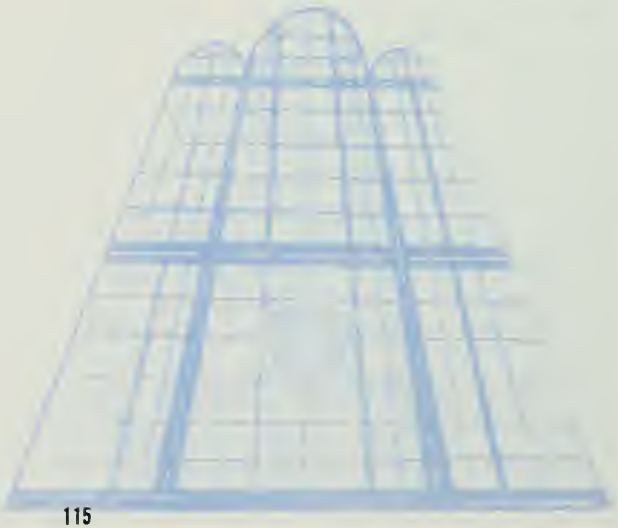
English *Rochester, N. Y.*

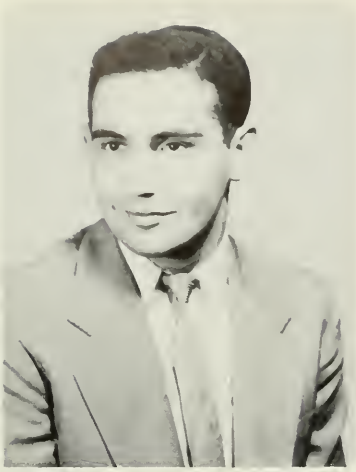
I.R.S.; Pi Delta Phi; Pre-Law Society; Sociology Club

WALTER NEWMAN
Pre-Med *New York, N. Y.*
Senior Council; Dorm Council; Co-op; Senior-Freshman Advisor; Curriculum Committee; Pre-Med Society

MORRIS NARUSHINSKY
Pre-Med *Jersey City, N. J.*
Student Guide Book, editor; Hobby Club, president; S.A.C.; Canvassing Committee; Commentator; Chess Club; Choral Society; Pre-Med Society

RALPH NUSSBAUM
Chemistry *Rego Park, N. Y.*
Chemistry Club, vice president; Dramatics Society





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Camera Shy

IRA J. OELBAUM

Physics — *New York, N. Y.*
Math Club

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GRADUATION

June twentieth was the grand exit for the Class of 1957 at Yeshiva. While beaming parents were assembling in Lamport Auditorium the Bachelors of Arts to be were gathering on the Avenue in front of Graduate Hall, and receiving last minute instruction from the deputy sherrif-opps-marshal, Mr. Abrams. With the precison of an Army drill team (on furlough) the class proceeded to the auditorium and down the aisle to the strains of Meyerbeer's "Coronation March." Inspiring waves of music crashed over the seniors' heads and, by the time the last member of the academic procession had reached his appointed place some twenty minutes later, both seniors and audience were close to drowning.

The class made an excellent showing. All candidates for the degree of Bachelor of Arts were on their feet within sixty seconds after Dean Guterman began to plead with Dr. Belkin to send them forth from Yeshiva's hollowed walls. Acting in Yeshiva's best interests Dr. Belkin acquiesced and, gracefully as an ox swishing its tail, the tassels of the Class of 1957 went from right to left. The college graduates sat down—mission accomplished. The remaining two hours were spent watching "the visible symbols" of the various degrees being bestowed on the recipients of advanced and honorary degrees, and listening to the guests of honor fulfill their obligations. The Invocation and Benediction were both delivered by Rabbi Mendel Lewittes of Montreal, Canada, whose son was graduating at the time.

In this age of vital statistics the story of graduation would not be complete without the following: The twenty-seven honor graduates were evenly divided among the summa, magna, and cum laude categories. They made up 29% of the class. Over 80% of the class plans to continue in graduate schools both here and abroad.

Last, but not least, three members of the Class of '57 were married by June 20, and fourteen more definitely engaged—to say nothing of those secretly slipping. A precocious crew, to say the least!

GRADUATION

Seniors line up for the academic procession in open defiance of the "No Standing—Bus Stop" sign.

With a wide variety of academic gowns and non-academic grimaces the faculty of Yeshiva University marches to Lamport Auditorium.

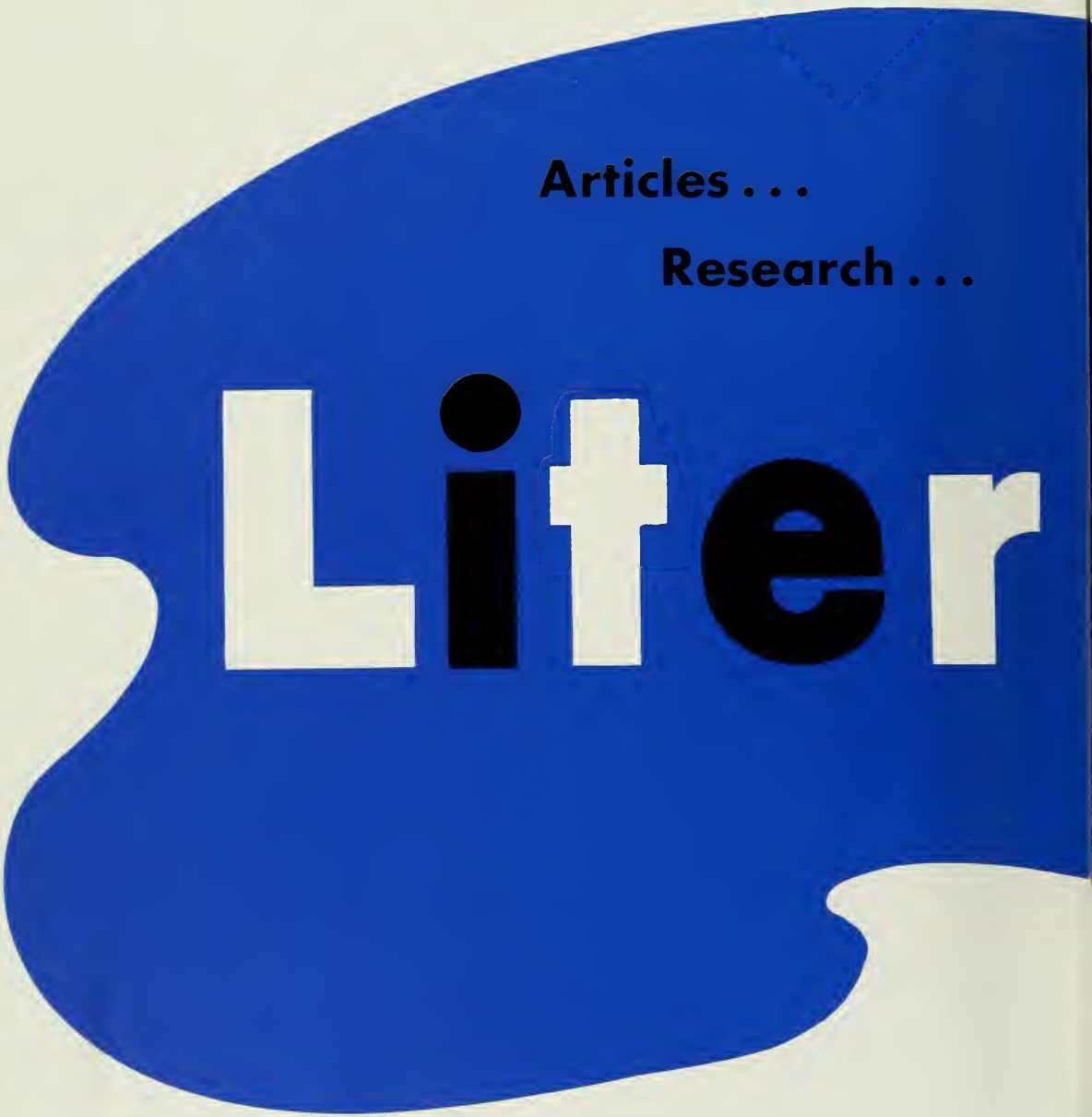
The "honorary degree-ers" marching past the new dormitory are sheparded by Dr. Samuel Belkin, president of Yeshiva. The dignitaries are (left to right): His Excellency Abba S. Eban, Ambassador from Israel to the United States; Dr. Harry M. Zimmerman, Director of the Laboratory and Chief Pathologist, Montefiore Hospital; James E. Allen, President of the University and Commissioner of Education of the State of New York; William L. Laurence, Science Editor of the New York Times; and Roy E. Larsen, President of Time, Life, etc . . .

The same gentlemen, bringing up the rear of the academic procession, file down the aisle of Lamport Auditorium.

Dr. Allen seems to be smugly satisfied as Dr. S. Sar and another faculty member place the "visible symbol" of his degree on him. Dr. Belkin (left) confirms the degree of Doctor of Laws, as Rabbi Joseph Lookstein, who presented the candidates for the honorary degrees, looks on.

. . . but not more so than the Seniors, as they turn in their caps and gowns and become alumni.

Dr. Belkin and Abba Eban seem glad that it is all over as they chat in Dr. Belkin's office.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CONCEPTS OF TIME IN MEDIEVAL JEWISH AND ANCIENT AND GREEK PHILOSOPHY

Nathan Lewin

The philosophic concept of time is important to Judaism because of the great interrelation between theories of time and the principles of Creation. In spite of this very explicit dependency, very few Jewish philosophers have actually bothered to present their views concerning the nature of time. In secular philosophy also, among the ancient Greeks, this problem was too often neglected. The ancients were prone to clothe their views of time in mystical language, and even Aristotle failed to make his definition with his usual clarity.

Maimonides, who so ably covered the entire breadth of Jewish philosophy, did discuss time. He recognized the inherent difficulty of defining something so abstract, and noted that to "those who do not examine the nature of things,"[1] time would seem, as it did to Galen, "something divine and incomprehensible."[2]

However, in spite of the difficulties involved, some philosophers have sought to clarify the concept of time and define it in relation to the physical world. Their solutions have been many and various.

Foremost among the ancients, both in the clarity of his definition and in his analysis, was Aristotle. In the Fourth Book of the *Physics*, Aristotle analyzes time and finally concludes that it is "the measure of motion" or "the number of movement in respect of before and after."[3] Due to the lack of clarity in the definitions of other ancients (such as Plato and Plotinus) and due to Aristotle's over-all popularity, this concept of time was almost universally accepted and thus became the cornerstone of the Jewish analysis of time among the earlier Jewish medieval philosophers.

The difficulty involved in adopting the Aristotelian concept into Jewish Philosophy lies in the relationship developed by Aristotle between time and motion. If time be "the measure of motion," then time cannot exist exclusive of motion, or, more specifically, cannot exist where motion is impossible. Thus, prior to the beginning of motion there was no time. Following this to its logical conclusion in Jewish belief—time did not exist before Creation. Ergo, time and motion were both created in one fell swoop.

In Aristotle's system this difficulty does not arise, for, matter being eternal, time is also eternal. It is only when one postulates a beginning for matter that one must also ascribe a beginning to time.

In regard to the problem of time in Medieval Jewish Philosophy, the leading exponents of various points of view were Maimonides, Gersonides (Levi ben Gerson) and Hasdai Crescas, reading in the order in which they progressively departed from the Aristotelian view.

II

Maimonides completely accepted the Aristotelian definition of time among the twenty-five propositions which he borrowed from Aristotle[4] and which he used as the basis for his proofs of the existence, unity, and incorporeality of G-d. Thus Maimonides says, "Time is an accident that is related and joined to motion in such a manner that the one is never found without the other. Motion is only possible in time, and the idea of time cannot be conceived otherwise than in connection with motion; things which do not move have no relation to time."[5]

This definition is in complete accord with Aristotle's conclusions concerning time in the tenth and eleventh chapters of the Fourth Book of the *Physics*. Aristotle, in the *Physics*, analyzes the concept of time and concludes that, being fleeting and not existing in itself, time cannot be substance but must be an accident. He continues his analysis by relating time to motion, but clearly making the distinctions which prevent him from identifying the two.[6] But motion can be measured by time (i.e., by speed, which is a form of measurement by time), and this measurement is taken in regard to the "before and

after"—the moment before the motion and the moment after. Thus time is the "number (or measure)[7] of movement in respect of before and after."

Something at rest but capable of motion is, according to Aristotle, also "in time." Since time is the measure of motion, it is also the measure of rest insofar as rest is the temporary absence of motion. Such measure can only be made of a thing which is capable of motion, but those which cannot move, as, for example, the Intelligences, are not "in time."

This analysis of time is perfectly congruent to that offered by Maimonides in his "Guide." The distinction between Aristotle and Maimonides arises not in the linguistic definition of time, but rather in its nature and characteristics. For Aristotle matter is eternal, and time has therefore always existed to measure its motion. But to Maimonides, who strongly advocates *creatio ex nihilo*,[8] as do almost all Jewish philosophers, matter had a beginning, and thus time could not exist prior to this beginning. Maimonides is therefore forced to conclude that time did not exist prior to Creation, but began with it.[9] Before Creation there was no motion, and therefore no time.[10]

Exclusive of this difference in regard to the eternity of time, Maimonides and Aristotle concur as to the nature and definition of time.

III

The second of the three Medieval Jewish philosophers who concerned himself with this problem was Gersonides (Levi ben Gerson or the Ralbag) whose staunch Aristotelianism and objective analysis[11] led him to conclusions which often radically differed from those of other Jewish thinkers.[12]

In his *Milhamot* Gersonides begins his treatment of time by following the Aristotelian analysis, and he arrives at the temporary definition of time as the "measure of motion."[13] It is only when faced with the problem of accounting for the beginning of time that Gersonides is forced to veer away from Aristotle. Time, according to Gersonides, did have a beginning, and is not eternal.[14] And, although a certain primal matter did exist prior to Creation, movement is not eternal.[15]

Having accepted a beginning for time and motion, Gersonides takes upon himself the duty of refuting Aristotle's proofs for the eternity of time and motion. The second of these is the proof based on the nature of an "instant" or the immediate present (העתה). The instant, according to Aristotle, can be perceived only as the borderline between what is prior to it and what follows it. Thus, Aristotle proves, there could never have existed a "first instant," for, by definition, some measure of time must have existed previous to it. Gersonides denies this proof[16] by contending that the instant is more than just the dividing line between past and future. If it were no more than just such a borderline, then how could time be measured by it? For both three hours and three days have as their extreme limits two instants, each separating the past from the future, and the two periods of time would therefore be equal. Gersonides concludes that an instant has two forms of existence—(1) as the border line between past and future and (2) as one limit for a continuous stretch of time or motion.[17]

Continuing along this line of reasoning, time cannot be the "number of movement in respect to before and after" because the "before and after" (the extreme instants) are not sufficient measure. He therefore concludes that time is the measure of motion in that it is the collection of instants which make up the movement, and not the prior and posterior alone.[18]

IV

The third of the group is Hasdai ben Abraham Crescas, the renowned critic of Aristotle, Maimonides, and Gersonides. Hasdai's view concerning time, as well as the whole breadth of his cosmology, is the antithesis of Aristotelianism. Crescas analyzes all four premises in Maimonides' definition of time[19] and discards each of them. His conclusion is that rest can also be measured by time, and that time is not necessarily the measure of motion alone.[20] This statement led to Crescas' becoming the object of much ridicule among later Jewish philosophers, who accused him of not understanding Aristotle. Evidently, even according to Aristotle, the rest of an object capable of motion can be measured by time.[21] Crescas based his opposition to Aristotle's definition on the fact that rest can also be termed "long or short" and "great or small." Later philosophers pointed out that Aristotle had recognized this possibility and had therefore stated that whatever is capable of motion can also be measured by time when at rest.

According to the literal interpretation of Crescas' statement, we must conclude

that he failed to understand Aristotle. However, H. A. Wolfson[22] has proposed a valid interpretation of Crescas which does not make Crescas as ignorant of Aristotle's intentions as an off-hand reading would. Wolfson interprets Crescas to be speaking of time as measuring *duration*, which he adduces from the use of the word התדבקות. Thus time, as a "measure of duration," is independent of motion and matter, and does not imply the existence of capability for any motion.

Making use of this interpretation, we can understand how Crescas could take literally the Talmudic statement by Rabbi Judah to the effect that time existed prior to Creation.[23] Since time is not at all dependent upon matter, it need not be considered as coming into being with Creation.

However, both the views of Gersonides and Crescas still are rather shadowy. Quite a haze yet rests over both concepts.

V

Wolfson, in his discussion of Crescas' philosophy of time,[24] insists that the conception of time as a "measure of duration" did not originate with Crescas. He says, "In Plotinus we have the clearest and probably also the first statement on the identification of time with duration. He starts out with a denial of all views that make time dependent upon physical motion . . . ."[25]

Plotinus, in the Seventh Tractate of the Third, *Ennead*, does discuss "Time and Eternity." While it is true that he denies the conceptions of time formulated by his predecessors, his conclusion does *not* define time as the "measure of duration." Plotinus' objections to the "views that make time dependent upon physical motion" are not objections to the fact that time *is* dependent upon motion, but rather to the *method* whereby time is dependent upon motion. To Plotinus, there is no question of time's dependence upon motion; the question is rather, "How is time dependent upon motion?" He does not accept it as the "number of movement" because the term "number" is to him inapplicable to time. He does not accept it as the "measure of motion" because this does not explain its nature—"It must have some nature of its own."[26] Rather he says, "Time (is) the Life of the Soul in movement as it passes from one stage of act or experience to another."[27] Thus, according to Plotinus, time is relative to movement, for "the ceaseless forward movement of Life brings with it unending Time."[28]

Wolfson attempts to build an identification of Crescas' views on time and those of Plotinus. But the identification is more semantic than philosophical. In spite of the similarities between Plotinus' use of the word "sequent" and Crescas' "duration,"[29] and in spite of the fact that both Crescas and Plotinus give Aristotle a stab in the back by insisting that "motion is the measure of time," the two philosophical concepts are entirely different. Crescas' time is an absolute one; it depends on nothing other than the mind of the knower; it requires no motion for its existence. Plotinus' Time, on the other hand, is "a principle moving forward by smooth and uniform *changes* following silently upon each other;"[30] it requires motion for its existence.

But if we turn once more to Gersonides' theory of time, we find that there is more purpose behind it than just, as Wolfson says, "to refute thereby (Aristotle's) contention elsewhere that time must be eternal."[31]

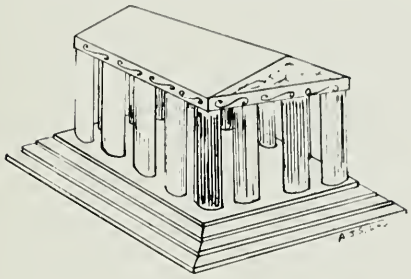
Gersonides, as Wolfson points out,[32] also uses the term מתדבק in reference to the second existence of the instant.[33] Thus we may assume that he sees the "collection of instants" which measure motion as a continuum. Although their purpose is to measure motion, and although the instants cannot exist where motion is impossible, their existence is a sort of flow. This concept now, which visualizes a "flowing time" whose only purpose is as a measure of motion and which cannot exist independent of motion, is surely very close to Plotinus' "ceaseless forward movement of Life" which can also not exist independent of motion. The "passing from one stage to another," the "smooth and uniform changes" are all closely allied to the flow of instants which comprises Gersonides' time. Plotinus and Gersonides seem to complement each other in their views concerning time, and when we are presented with both concepts, we find that they mesh together and one scheme of time emerges.[34]

VI

We are left then with one more concept of time in ancient philosophy—the vague definition given by Plato in his *Timaeus* and described, in corrupted form, by Aristotle in his *Physics*.

In the *Timaeus* Plato says, "When the father who had begotten it (the world as a living creature) saw it set in motion and alive . . . he rejoiced and . . . took thought

to make it yet more like its pattern. So as that pattern is the Living Being that is for ever existent, he sought to make this universe also like it, so far as might be in that respect . . . He took thought to make as it were, a moving likeness of eternity; and at the same time that he ordered the Heaven, he made, of eternity that abides in unity, an everlasting likeness moving according to number—that to which we have given the name Time."



The poetic vagueness of a phrase like "the moving likeness of eternity" is beautiful enough for us to marvel at it, but ambiguous enough for us to frown upon it once we have basked in its first beauty.

If it is "moving" must it then depend on motion? Platonic motion is not necessarily the same as Aristotelian motion, and it would seem that time itself could be in motion while all else is at rest (according to Aristotle this could not be). Thus Plato's time, while in motion itself, could measure rest.

This view was too much for Aristotle who confused his teacher's lesson into some inane gibberish about the "sphere of the universe." This he considered too ridiculous to even bother disproving.

What then is Plato's meaning? What is his definition of time as given in the *Timaeus?* Professor A. E. Taylor has come up with the following solution:

"The sensible world is a thing of passage, but it never passes away; its passage fills all time, and, of course, the formal laws of its structure remain the same throughout. So it really is a moving or passing 'image' of the abiding.

"Time, which is *measured duration,*[35] may be said to be, in virtue of its character as measurable, an image of eternity."[36]

This is the distinction we (or rather Professor Wolfson) made with respect to Crescas. Time, according to both Plato (as interpreted by Taylor) and Crescas is a "measure of duration." To Crescas, time is not dependent upon motion. To Plato, the "image of eternity" can also not be dependent upon motion in that it is eternal (and Plato does not postulate the eternity of motion). Thus the replica of eternity is surely not dependent upon something whose nature is not eternal. Again we find that in the total view of the Jewish and secular opinion we find a clarification for both.

VII

"For Plotinus as well as for Plato time is an image of eternity, but in a rather different sense. Whereas Plato emphasizes the mathematical nature of time as image, Plotinus neglects this completely. For him the concept of life is the important one, because time seems to be related somehow to the motion of the universe, which proceeds from the life of the soul."[37]

This analysis of the two views seems to bear out our comparisons. Crescas does see time only as a measure—it is a measure of both motion and rest, but it is unquestionably mathematical in nature. Gersonides also sees time as a measure, but that is only half its existence. It is also a flow of instants. To Gersonides, time is related to the motion of the universe; it is entirely dependent upon such motion. To Crescas, time is a measure of duration, independent of any motion whatsoever.

We may conclude then, that as regards the concept of time, Maimonides is the most staunch Aristotelian of the three; Gersonides is the neo-Platonist, or, to be more exact, the Plotinian; and Crescas, in his zeal to discard Aristotelianism, has embraced Platonism.

Notes

(1) *Guide of the Perplexed.* Book I, Chapter LXXIII. (Translation by M. Friedlander.)

(2) *Ibid.* See also Book II, Chapter XIII.

(3) Both of these definitions are clarified later in the paper.

(4) *Guide.* Introduction to Part II.

(5) *Ibid.,* Proposition XV. See also Part I, Chapter LII, and Part II, Chapter XIII.

(6) Motion or change are only in the moving or changing objects, but time is everywhere. Furthermore, time cannot be judged as "fast" or "slow," but motion is so judged.

(7) The words "number" and "measure" are used interchangeably by Aristotle. See H. A. Wolfson, *Crescas' Critique of Aristotle* Harvard Semitic Series, Vol VI, Proposition XV, Note 24.

(8) *Guide*, Part II, Chapter XIII, First Theory.
"It is undoubtedly a fundamental principle of the Law of our teacher Moses."

(9) *Ibid.*,—"Even time itself is among the things created."

(10) *Ibid.*, Chapter XXX discusses the relation of the word בראשית to this concept.

(11) See Introduction to *Milhamot*:

ולזה הוא מבואר שאם היה דרך העיון מביא אותנו באלו הענינים אל זולת מה שיראה מפשטי התורה, לא היינו נכנעים מלפני התורה מלהניד בהם האמות, כי אין זה הולך על התורה לפי האמת, כי אין התורה נמוס יכריח אותנו להאמין הדברים הכוזבים, אבל היא מיישרת אותנו בתכלית מה שאפשר להשגת האמת.

(12) The outstanding difference is Gersonides' rejection of *creatio ex nihilo* in favor of a form of modified Platonic idea.

(13) *Milhamot*, VI:i:10.

(14) *Ibid.*, VI:i:11.

(15) *Ibid.*, VI:i:12.

(16) *Ibid.*, VI:i:21.

(17) *Ibid.*, VI:i:21.

הוא מבואר שהעתה ימצאו לו שני צדדים מהמציאות, האחד הוא אשר יחודש בו מספר, והוא חלוקת הקודם מהאחר, והאחד הוא הגבלת הכמות המתדבק, והוא הגבלת החלק האחד מהזמן.

(18) *Ibid.*,

הוא מבואר שהזמן הוא משער התנועה בכללה מצד העתות אשר הם תכליות התנועה, לא מצד העתות שיחלקו בה הקודם מהמתאחר לבד.

(19) Hasdai Crescas, *Or Hashem*, I:2:11.

(20) *Ibid.*,

ולזה הנדר הנכון מזמן ידאה שהוא שעור התדבקות התנועה או חמנוחה שבין שתי עתות.

(21) See *supra*, p. 3.

(22) H. A. Wolfson, *Crescas' Critique of Aristotle*, Prop. XV, N. 23. Also H. A. Wolfson, *Notes on Crescas' Definition of Time*, Philadelphia, 1919.

(23) Bereshith Rabba, Chapter III.
See Maimonides' *Guide*, Part II, Chapter XXX, where Maimonides accepts this statement only allegorically.

Even Crescas could not have accepted the statement in its complete literal sense, for it would postulate the coeternity of time and G-d. See Albo, *Ikkarim* II:18—Time existed prior to the Fourth Day, but it could not have existed before Creation.

(24) *Crescas' Critique and Notes on Crescas' Definition of Time.*

(25) *Crescas' Critique*, p. 654.

(26) Plotinus, Third *Ennead*, VII:9.

(27) *Ibid.*, VII:11.

(28) *Ibid.*

(29) Plotinus discusses Time and considers it "a Principle, then, whose At (sic) is . . . sequent." Third *Ennead*, VII:12.

(30) *Ibid.*, VII:12.

(31) *Crescas' Critique*, p. 653.

(32) See *supra*, Note 19.

(33) That of being one limit to a "collection of instants."

(34) Wolfson also makes an ingenious case for Crescas' reading of Plotinus (see *Crescas' Critique*) and the same may be made to show that Gersonides *could have* read Plotinus. However, this is not essential, for the thesis here is not that Gersonides is identical with Plotinus, but rather that his conception is similar to that of Plotinus.

(35) The italica are mine.

(36) A. E. Taylor, *A Commentary on Plato's Timaeus*, p. 187.

(37) John F. Callahan, *Four Views of Time in Ancient Philosophy*, p. 196.

AN INDIVIDUAL REACTION TO THE PROPHETIC BOOK OF JONAH

Laurence Friedlander

The following essay was selected as the winner of the Ephraim Fleisher Memorial Award, given annually to the writer of the best essay expressing an individual reaction to a Hebrew prophet.

Jonah is one of the most misunderstood prophetic works. The reasons for this are many: the story is deceptively simple, told with an economy of style and a bare starkness which are surprising even in the Bible. Jonah is neither introduced nor is he disposed of; as is the case with a modern short story, we enter *in medius res* and we exit before the final *dénouement*. All that we receive is a sober report of indicents, of many small actions: Jonah did this, went there, said that. The book breaks into lyrical imagery only once, in Jonah's prayer of thanksgiving.

This brevity is all the more confusing as the motives which lead G-d and Jonah through the simple patterns of action are never really explained. We know nothing of the reasons which prompt Jonah to his behavior, and, since it is Jonah who dominates the book, the entire work remains obscure.

The whale has also played a significant role in puzzling the reader. From the Biblical "fish," he has grown, in the commentaries, to the alarming proportions of a Leviathan. No discussion or analysis of Jonah seems to stray from the questions, "Was it a whale or wasn't it a whale? Is such a thing possible or isn't it possible?" And the discussion rages *ad nauseam*. These questions are seized upon by a public which has chosen to ignore the true nature of the book, which has been too lazy to climb over the huge carcass of the fish and see what lies on its other side.

The book itself does not emphasize this miraculous incident; it doesn't spend more than one or two verses upon it; it is evidently more concerned with telling us a significant tale than repeating, with child-like awe, a miracle. Too many of us do not realize that the story does continue after the incident of the whale. But it does.

After his rescue Jonah is again asked to go to Nineveh. He does: Nineveh is saved; and Jonah retires in despair to the desert outside the city. There G-d provides for him a very very obscure object lesson which involves a shelter and a gourd.

To return to our discussion, however, the book does seem, at first glance, fragmentary and over-simple. This deceptive simplicity is shattered as soon as one approaches for a closer look. It is the enigma of Jonah himself which must be solved before the meaning of the book can unfold itself to us. A Jonah who moves through its pages in a constant flurry of action—always doing, doing, doing—yet never stopping to say why.

We are told nothing of him. "Now the word of the Lord came unto Jonah the son of Ammittai." Unlike most other prophetic books, this one leaves us in complete ignorance of the prophet's birthplace and chronological location. Yet the immediate effect this omission has is to raise the story of Jonah above any specific time and place, to universalize him by cutting him free from a contemporary setting, to make his story the story of Man. He and his story stand apart from the stream of human affairs. We feel that this happened yesterday, tomorrow, or even today.

Although we are told nothing of him, we are privileged to accept this supposition: Jonah is not an ordinary man. The Lord came to speak to him. To be a prophet, even a recalcitrant and disobedient one, is to attain a certain height of understanding and a corresponding depth of moral power and perception. Jonah stood above his contemporaries, and, as we shall see, was held directly responsible for his greater knowledge.

Let us first go back to the story. G-d appears to Jonah, but not in a dream or in a vision. He comes and speaks to him directly, perhaps out of a whirlwind, as He did with Job, or perhaps in a sweet still voice. In any case the majesty and awe of the Lord appears to Jonah, commanding: "Arise, go to Nineveh, that great city, and proclaim against it: for their wickedness is come up before Me."

And Jonah refuses.

Here we strike against the central problem the book poses: Why does Jonah refuse to obey the direct command of G-d? The problem divides itself into two parts:

Why is he so frightened and so unwilling to perform this task? And what does he hope to accomplish by his abortive flight to Tarshish, a city on the edge of the world?

In Chapter IV we gain a glimpse of the reasons for his actions. There we find that, after G-d decides to forgive Nineveh, Jonah dons sackcloth and ashes and begins to mourn. He complains bitterly to G-d that he knew this would happen: "For I knew Thou art a gracious G-d and compassionate . . . repentest Thee of evil."

Jonah foresaw that G-d would forgive the citizens of Nineveh, and this was as eventuality too overwhelming for him to face. Traditionally, the commentators have pointed out that Nineveh was the long-standing enemy of Israel and that Jonah could not bear to see her forgiven by G-d.

This explanation, while perhaps touching on the truth, is too bare and simple an answer to be satisfying. Can it really be that Jonah, a prophetic man and converser with the Lord, was led to this violent disobedience, to this drastic rupture with his Maker, out of mere patriotism?

Nineveh, it is true, was the military enemy of Israel. Yet she figured in the Israelites' minds and lives in quite a different way; she fulfilled a function which had become a necessity for Israel.

Nineveh was the incarnation of absolute evil; she was colored by the black and red of her sins; her children were wicked beyond redemption, deserving of everlasting hate.

Thus the city of Nineveh gave Israel what she desperately desired: an object worthy of complete disdain and hate, an eternal symbol of Evil. Like the two sides of a coin, like the two-faced Janus, Israel and Nineveh stood side by side, eternally opposed. The world was divided in a Manichean struggle between Good and Bad. Israel was chief of the forces of good, pure and shining white, basking in the reflected glory of the Lord who dwelt amidst her; Nineveh was the chief of the cohorts of darkness, lying in the shadow of Sheol, where the forces of Evil met in jeering council to plot against G-d.

The people of Israel found deep solace in such a view. The reality of evil; its ineradicable presence on the earth, relieved them of their responsibility towards the world, separated them from it. There was no need of doing, of charging forth to the forefront of the stage; only a justifiable need to withdraw, to preserve the pristine purity, to remain untainted in the remote areas of life.

If evil is tangible and inviolate, then we are not the brothers of all men; their acts, their sins, do not fall unbearably upon us. Their guilt is washed from us—we stand vindicated by their evil. It is we who dwell in the Kingdom of Heaven, only *we* rise above the crowds, only *we* stand on the mountain peaks.

And if evil is real, we are permitted to hate, and what a relief that is! The strain of brotherly love (not in the Christian sense, but in the sense that we are *all* commonly immersed in the situation and condition of mankind from which we *all* must rise) is too great. Through Nineveh, this strain was alleviated. Israel could turn to Nineveh in its darkest hours and stand for a moment free of doubt and guilt, vindicated by the sigh of G-d's damned.

But that there are no damned in the eyes of G-d was the message that the Lord sent to Jonah. We are all involved, with each other, in the sin and guilt of mankind. It is the prophet's task to preach to the gentiles ("Arise, go to Nineveh"); we can no longer escape our responsibility through hate. The world is not a black and white drawing; it is a confusing, dissolving, changing gray. The Lord told this to Jonah; He endowed Jonah with this crushing knowledge; He asked him to rise up, to be more than an Israelite or a Man, to be a Prophet.

Jonah failed; the frail structure of his life and faith was too strongly dependent on this outer-directed hate; his world picture was too starkly drawn to be able to support this knowledge. G-d told him that the only evil in the world was within Man. So Jonah ran away.

Jonah was a man of G-d who knew, full well, G-d's power and omnipresence. But he found the demands of G-d insupportable; he found it necessary to escape from G-d's insistence that he transcend his own humanity. He fled in horror from G-d's demand that he learn to forgive as the Lord himself forgives. This he could not do. He needed his humanity—the warm covering of self-deception and hatred. He could not ascend to that G-d-like level of

supreme knowledge and love.

He boards a ship for Tarshish. The sea, man's primitive mother, symbol of eternal, forgetful, insensate life, rises about him, obscuring his duties and omissions in a heavy mist of monotony. Jonah is running backward returning to the childhood irresponsibility of man.

"Jonah was gone down into the *innermost* parts of the ship; and he lay and was fast asleep." He had fled deep within the ship and himself, seeking a relief from the necessity of acting. The sailors, a miniature assembly of the nations of the world, turn to their individual gods for help from the terrifying storm. Only Jonah, the guilty one, sleeps. For is not sleep, after all, the original condition of his guilt?

The others are incensed by his behavior; they insist that he share in the common activity, that he pray too. But the book never says that he does pray. He has gone too far down into the bowels of the ship, has retreated too far within himself to be raised by the community endeavor. Mankind has lost its power over him, only G-d is left. He himself but continues in his regression—a regression heading towards a complete negation of himself and the world.

So the storm continues and his fate unrolls itself inevitably. He makes it inevitable by his own inaction.

He is resigned to his death; he looks forward to it. The warm, all-engulfing arms of the sea will gently receive him and carry his guilt into oblivion. It is he, in fact, who suggests to the sailors that he be thrown into the sea, an eventuality which he fervently desires.

"Nevertheless, the men rowed hard to bring it to the land; but they could not, for the sea grew more and more tempestuous." The sailors attempted, by this final spurt of shared responsibility, to draw Jonah into the community of man—but they could not. The call of the sea was too strong, his withdrawal too complete, his crime too great.

"So they took up Jonah and cast him forth into the sea; and the sea ceased its raging." Jonah achieved his wish: self-immolation in the depths of forgetfulness. But the Lord was not to be cheated; no one can escape His terrible voice and the blinding light of Truth. The Lord has prevented man from doing what Jonah did by putting part of himself into man. G-d is within us all and G-d can never forget. Jonah, therefore, is reborn in the tight embrace of the fish's womb.

"I went to the bottom of the mountains;
The earth with her bars closed upon me forever;
Yet hast Thou brought up my life from the pit,
O, Lord my G-d.

When my soul fainted within me,
I remembered the Lord . . ."

The earth can never close on us forever; the Lord compels us to remember Him. Jonah was snatched from the depths of the sea, from his frantic desire to escape. He was reborn.

There is no escape from duty—the sea itself will not hold us. "The Lord spake unto the fish and it vomited out Jonah on the dry land."

He is vomited back into the world to carry out, with unsteady legs, the intentions of the Lord. He goes to Nineveh, proclaims its destruction, waits till its people repent, then retires in absolute despair to the outskirts of the city. He declares he has always known the city would be forgiven.

Now there is nothing left for him, save guilt. For all the years that the people of Nineveh had lain rotting in sin and ignorance, he had chosen to absolve himself of his absolute responsibility towards them. He had left them to suffer, in order to protect himself. The chimera of Absolute Evil and Eternal Damnation had been useful in shielding him from his own eyes. All evil has been sanctioned these long years as the irremediable will of the Almighty—he had eagerly accepted the lie of Evil so that he might not have to live a life of Good.

But he had erred, and the heavy responsibility of Good now returns. Evil is temporary; it can be fought against. There are no more excuses left to us. No more excuses — what a shattering thought! There are no "elect," no "children of G-d," no chosen or damned. There is only man in his infinite capacity to rise—and G-d with His infinite will to forgive.

From the moment of this new knowledge we must be continually tortured by the realization of what we *can* be—and what we are not. We now have unlimited responsibility, and unlimited guilt, for we ourselves are unlimited. This is G-d's gift. Jonah was reborn to face this. Once again he fails.

Again he flees—into another sea, the

sea of the desert wilderness. He goes out of the city—"there made him a booth, and sat under it in the shadow, till he might see what would become of the city."

We can picture him there—seated in his pitiful shelter in the heat of an angry sun, hoping, with an obstinate hate, that Nineveh would fall, that man would fall with her.

The end of the story grows near. "G-d prepared a gourd and made it to come over Jonah, that it might be a shadow over his head, to deliver him from evil. But G-d prepared a worm when the morning rose the next day, and it smote the gourd, that it withered." The gourd gone, a vehement east wind attacks Jonah, and Jonah faints.

What does this mean? Is not this action of G-d's almost childlike? Upon pondering the verse, we perceive that G-d erected the tree as a protection against evil. He grants Jonah's wish to be ignorant of the evil in the world and of his resulting duty to remedy it. He grants him forgetfulness, but only temporary forgetfulness. He grants him relief from the heat of the world's guilt. Why? So that He may deprive him of these comforts the next day.

This fragment is a commentary on the entire tale. G-d had constructed a shelter for Jonah and Israel, allowed them to live in ignorance. But then G-d withdrew his shelter, told Jonah to go to Nineveh and reveal the truth.

Jonah then turns to G-d and pleads for death; he is not strong enough to forego the shelter. And the Lord answers him. Jonah has had pity on the gourd, He says, "for which thou hast not labored, neither madest it grow, which came up in a night, and perished in a night."

"And should not I," continues the Lord, "have pity on Nineveh, that great city where are more than six score thousand persons that cannot discern between their right hand and their left, and also much cattle."

G-d displays His final lesson to Jonah. G-d cannot accept the gourd, symbol of man's concern with himself, of man's flight from the community of man, an ephemeral object grounded in lies and deception, in lieu of the common fate of *Man*, of the great, blind, striving mass, moving in ignorance and innocence of their guilt to an unknowing plea for forgiveness. Jonah has sinned tragically in separating himself from humanity, in constructing an individual shelter. The gourd is a hollow, empty thing in comparison with the driving, compelling reality of mankind and of our duty towards it.

We can never flee; the sea and the desert refuse us; the sun and the east-wind pursue us. We only die to be reborn. Our knowledge is sin when we fail to use it. Ignorance is no excuse for guilt so long as one man has knowledge. And that man must use it.

Jonah must bow before this last terrible judgment of G-d. There is nothing left to say. The book ends.

Jonah melts back into the obsurity of Time. His later history is involved with the history of mankind. Whatever we are, it is the Jonahs who have formed us.

SILENCE

By Allan Joseph Scher

I lay abed one winter's night
And looked up to the sky.
The moon was shining silvery white,
Fluffy clouds drifted by.

All was quiet in the night,
The air was pure and clean.
The clouds sailed on, out of sight.
What could this silence mean?

Far out, beyond a sea,
Upon some foreign land,
Men fought to keep men free.
Their blood had stained the sand.

The cannon thundered through the day,
Then shattered the silent night.
The warships answered in the bay,
Each shell said "Might is right."

To many who were dying
Night and day were the same.
And still more go on dying,
Pawns in a mortal game.

But back, across that ocean,
In houses throughout my land,
Letters without emotion
Are held with quavering hand.

"We regret," was the beginning
Of the note—impersonal—brief.
But how can a bit of writing
Convey any feeling of grief?

Then there was silence,
More potent than sound.
As the faces grew tense,
Tears dampened the ground.

And now they walk no more.
The grass has conquered the brave.
Together, the rich and the poor
Have surrendered to the grave.

And by the fading light of day
The quiet graves are seen.
So still, the vanquished heroes lay.
What can this silence mean?

THE PROSE OF PERETZ

Aaron Friedman

Peretz did not write merely to entertain. His writings are symbolic, allegorical works. He erects a symbolic superstructure on the literal story so that the casual reader gains one view, and the cultured reader another. The two do not always see eye to eye because the tale speaks to each in a different language. It is in the deeper meaning that the true Peretz lies.

Isaac Loeb Peretz was born in the year 1852 in Zamosch, Russian Poland, of an orthodox Jewish family. As a child he showed much talent and ability. His father, though pious, permitted his son to gain secular knowledge while pursuing the traditional Jewish studies. Peretz gradually turned from the Talmud to other fields. He became interested in mystical philosophies. In his youth, he had a taste of the Haskalah, and although it left an indelible imprint on his mind, it failed to sway him from the traditional Judaism which held him so firmly. For Peretz, this feeling of alliance with his religion was a living source of inspiration. Yet he did not ask for strict adherence to the letter of the Law as laid down at Mount Sinai. Biblical Judaism was to Peretz the base, not the apex, of the Jewish pyramid. Peretz believed that individual fulfillment was essential; the minutae of the Law were unimportant. The *Zaddik* is that man who is always ready to help others even while sacrificing himself. Peretz implied this in his story "Beside the Dying," which told of a man who is ready to sacrifice his share in Paradise and endure the suffering and torments of Hell, because it is there, and not in Heaven, that he can help others.

Peretz began to write at the age of fourteen, when the Haskalah was in full swing and Polish Jewry was declining. For many years he was uncertain of his medium, wavering between Polish, Hebrew, and Yiddish, and experimenting in verse, prose, narrative, and drama.

His writings never brought him any mentionable profits, but he never had any real financial problems. He did not become widely known to the Jewish people as a writer until 1894 when he began to issue his *Yom-Tov Bletter,* a magazine of which he was often editor, publisher, and main contributor, all at the same time. By the beginning of the twentieth century, he was one of the leading figures in the Jewish world.

Peretz was an ethicist in his thinking, but in the expression of his style he was a true esthete. He was as much interested in his style as in his theme. Once a literary idea was ripe for expression, he concentrated not so much on the idea per se as on the form it was to assume. He was always seeking the exact word, the exact phrase. He rewrote his works many times, often in various forms. Nevertheless, this polish did not give his works the artfullness of a consciously perfected style. On the contrary, it impresses one with its seemingly genuine spontaneity.

Though Peretz is considered a neo-Romantic in Hebrew Literature, he also maintained moments of realism. Yet, while he had this ambivalence, fundamentally he was a Romantic. Folklore is a part of Romanticism, and it is in folklore that Peretz excelled.

The theme of Elijah frequently recurs in Peretz—Elijah the prophet, whose presence is still felt in Jewish homes on Passover night, and whose intervention is dreamed of in times of adversity. The stories "Self-Sacrifice," "He Who Does Wonders," and "Seven Years of Plenty" are examples of Peretz's use of this great figure. In Peretz's stories, Elijah wanders through the world, unrecognized, and exerts his efforts on behalf of the humble and pious individuals who merit divine intervention. For Peretz is a singer of the underprivileged, the ignorant, the suffering.

Peretz's main forte was allegory. He never used sharp words. Rather he conveyed his thoughts through allegory. The crisis, the crucial point, is the foundation of the Peretz story. It arises usually out of the personal relationships of his characters. It is hard to find a story of his in which this contrast, this strife, this crucial point is not evident. "The Golden Chain," for example deals with the spiritual vicissitudes of a people in the moment of their crisis. He tells of a family, of four generations, and its attitudes towards Jewry. The attitude of Peretz, incidentally, is that one must accept both the gifts of science and of the spirit. Of the two, the spirit is more vital.

With Peretz the action is subordinate to the psychology. The individual in Peretz is unimportant. It is the situation rather than the individual which moves us. We do not laugh at Bontsche but rather at the system which has enabled a man to develop in such a manner. Peretz is not interested in outlining characters; his characters are never extraordinary. Rather Peretz tries to make us reflect and ponder the problems he raises. It is to this end that he presents the situation and relationships. Not only does Peretz give to literature new themes and a fresh style, but he also discards the conventional methods of saying the obvious and expected. Peretz does not pretend to give us ready-made conclusions; he requires the reader to think, often indicating the ambiguous solution with a series of dots. This method of leading the reader to the point of reflection, of forcing him to his own conclusion, led David Frischman, another Hebrew author, to criticize him for "obscurity."

Peretz was versatile and prolific. He was a master of almost every form of literary expression. He wrote essays, popular, scientific articles, travel pictures, ballads, short stories, and he died while writing a children's lullaby. Peretz also wanted to write great plays and he was very hurt when a critical audience of several of his friends told him his plays were of little value. His dramatic efforts certainly do not measure up to his writing in other media.

Perhaps Peretz's true greatness lies in the fact that he was always a "pusher." He always created, originated, and initiated. He was perpetually seeking new ideas, methods and styles to introduce them.

At the same time that Peretz was producing his literary works, the Haskalists were in deep trouble. Religion, economy, politics were all changing. Hasidism seemed a fulfillment of the spiritual needs of the people and Peretz became interested in it. Peretz, as a youth, had an interest in mysticism. This is evident in the story of Yochanan, the water-carrier, and also the story of Avrolom, the bass-player. In the former, the protagonist had the mystical gift of being able to tell who was learning the true Torah and who was using the Torah for evil purposes. In the latter, the bass-player dies while performing at a wedding, and it is revealed that he was called to the heavenly orchestra.

But mysticism is a general term, and Peretz' more specific interest was in Hasidism. Peretz was not a Hasid himself but it was his gift to be able to catch and make accessible to us the spirit of the Hasidic world. He transmits the bliss of the Hasid with an intensity known to the Hasidim only from within. He captures this spirit in stories such as "If Not Higher," and "Joy Within Joy." Both of these stories give expression to the inner strivings, aspirations, and yearnings of Hasidism, and help us recognize its beauty.

Peretz seemed to lean toward the Hasidic point of view, but he believed that the petty observances required by religion were unimportant. Thus, while he accepted, and raised to a level of primary importance, the Hasidic emphasis on humane values, he entirely discarded the six hundred thirteen precepts which the Hasidim, as any observant Jews, consider vital. Thus Peretz preached humaneness but rejected observance. He regarded ritual observance as dependent on the individual. He distinguished between ritual observance, which he considered merely a means towards an end, and humaneness which he regarded as the final good of religion.

Peretz criticized mechanical adherence to the law without regard for the spirit animating it. "The Diamond" characterizes just such an attitude, and it is in this story that Peretz brings his lesson home. A similar story is his "Pious Cat," which satirizes hypocrisy by means of allegorical reference.

But the real Peretz, the true Peretz, the enduring Peretz is the Peretz of the folk tales and the Hasidic stories. It is the Peretz who loved the Jewish people and was tied to it with all the fibers of his heart. Essentially, this love is the prevalent motif of Peretz' stories.

However, the author also had moments of frustration, of bitterness, of sardonic self-deprecation. Peretz' satirical comments on Judaism are usually infused with a quality of grace, almost loving tenderness which tempers the basic bitterness. There were times when he bitingly criticized and satirized the very things he loved. It was the pious and traditional world which touched him most deeply and which furnished him with the material and motivation for his greatest works. It was also the pious and traditional world that stung him to his fiercest revulsions. For example, Peretz would often criticize the Rebbe. He felt that the Rebbe was more anxious that people observe archaic cus-

toms than that they improve their general condition. He saw the Rebbe as an obstacle to progress because of the negative influence of his spiritual guidance.

But Peretz did not spare the people. He sympathized with their economic plight, but their spiritual lethargy raised his ire. He sometimes depicted them as vegetating nonentities, neither alive nor dead. His desire was always to awaken his people so that they would become aware of reality.

Peretz also expressed bitterness over the low status of the Jewish woman. "The Outcast" makes the extreme point of suggesting that conversion is one of the few outlets permitted the Jewish woman. In "Mendel Brainnes" Peretz castigates the Eastern European Jew for forcing his wife to provide for the very necessities of life. Peretz described the Jew as he saw him: still influenced by medieval attitudes in life, dressed in clothes of an ancient pattern, practicing extreme piety, and regarding prayer and study as the primary goals of his existence.

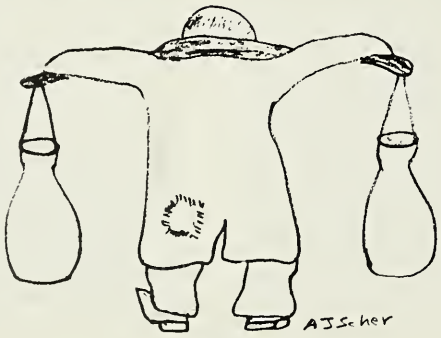
It must nevertheless be kept in mind that, paradoxically enough, Peretz had deep reverence for the man who withdrew from the struggle for mundane satisfactions and chose instead to sit and learn—such as Reb Chiya in Peretz' "Mesiras Nefesh."

But in the final analysis, the Peretz who emerges is the lover of Judaism. He appears as a man who loved his people with the exaltedness of a devoted leader and with the zeal of a prophet, and who sought to cleanse and purify them, both body and soul.

Peretz realized that a definite problem did exist with regard to the survival of the Jewish people. He did not, however, propose any concrete solution. The Jewish national ideal was attractive to him, but he was skeptical of Zionism. He preached the missionary ideal, viewing the Jews as the Messianic people, but he believed that Jewish self-emancipation lay in the Diaspora. On the other hand, he opposed the assimilationist element with all the trenchancy of his penetrating pen. His most venomous darts were directed against those Jews who placed their hopes for the salvation of the Jewish people upon liberal Christian forces which demanded the disownment and the denial of Judaism. He exposed their myopic attitude and the pathetic futility of their striving. He regarded them however, not as traitors, but as weaklings. He scorned their behavior, but he pitied their social misplacement. He scorned the way in which they rejected both the good and the bad of their Jewish inheritance; he felt contempt for their loss of personal pride and racial honor; he hated their fawning and cringing before the non-Jews.

Peretz' hope for Jewry lay in a combination of things. It lay in the humility, self-effacement, and love preached by the old teachers, and in the social and economic principles formulated by the new. But Peretz' heart leaned towards the former, and he fulfilled both himself and his people in his folktales. Peretz did not believe that Science could probe as deeply into the heart of man as had the great Hasidic Rebbes. So when he searched for the mysteries of man's behavior, he turned to the Baal Shem-Tov, the Rabbi of Nemirov, and the entire galaxy of Hasidic rabbis. If anything, Peretz in his stories and essays urges the rejection of alien ways of life, and a return to ancestral roots, a rejuvenation of Jewishness.

This was Isaac Loeb Peretz—always the champion of Judaism, always unswervingly tied to it. He was the mystic, the champion of the down-trodden, the master of the folk-tale, the teller of Hasidic stories, of stories with happy endings. Peretz the many-sided, always Peretz the genius.



FREE SPEECH IN LOCKE AND MILTON

C. Daniel Chill

John Milton and John Locke lived and wrote in the seventeenth century. Both wrote articles concerning freedom and toleration, and in our day, we would consider them outstanding liberals. Both championed freedom of expression: Milton in literature and Locke in religion. Their views are seemingly very similar, but a careful analysis brings out a basic difference between them.

Milton, in a pamphlet addressed to Parliament (Areopagitica), advances a number of reasons why he feels that books should not be subject to censorship. At the outset, he states, "I shall now attend with such a homily as shall lay before ye first, the inventors of it, to be those whom ye will be loath to own; next what is to be thought in general of reading, *whatever sort of books be;* and that his order avails nothing to the suppressing of scandalous, seditious and libellous books, which were mainly intended to be suppressed. Last that it will be purely to the discouragement of all learning and the stop of truth not only by disexercising and blunting our abilities in what we know already, but by hindering and cropping the discovery that might be yet further made both in religious and civil wisdom". He goes on to give other reasons of a more practical nature. (How can we thrust the censor? We would have to repeal books already in print, etc.)

But, basically Milton pleads for *completely* free expression. Thus, we should brook no outside influence or control whatsoever. It is true that he states in one paragraph that one should watch carefully over books. "I deny not but that it is of greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men." However, throughout the rest of the speech, Milton suggests complete freedom of expression.

For example, he quotes the epistles of one Dionysius Alexandrius a churchman of the year 240. "Read any books whatever come to thy hands, for thou art sufficient both to judge aught, and to examine each matter . . . to the pure all things are pure; not only meats and drinks, but all kind of knowledge whether good or evil; the knowledge can't defile, nor consequently the books, if the will and conscience be not defiled."

Milton points out that good and evil are inseparable and that man must be given the choice to decide for himself. Using the same argument that Eve used against Adam in *Paradise Lost,* Milton says, "Since therefore the knowledge and survey of vice is in this world so necessary to the constituting of human virtue, and the scanning of error to the confirmation of truth, how can we more safely and with less danger scout into the region of sin falsity than by reaching all manner of tractates and hearing all manner of reason?"

For truth to flourish according to Milton it must be allowed to run free with absolutely no restrictions. "Well knows he who was to consider, that our faith and knowledge thrives by exercise as well as our limbs and complexion."

Milton believes that man left to his own choice will be responsible enough to separate the truth from falsity. "Nor is it to the common people less than a reproach; for if we be so jealous over them, as that we dare not trust them with an English pamphlet, what do we do but censure them for a giddy, vicious, and ungrounded people; in such a sick and weak state of faith and discretion as to be able to take nothing down but through the pipe of a licenser." Milton has confidence in the English writers, in the English people, and above all in truth itself." And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew truth put to the worse in a free and open encounter." Thus, Milton, throughout most of the speech advocates complete freedom.

This is not so with John Locke. Locke, in his first *Letter Concerning Toleration,* makes a plea for tolerance but in a different vein. He points out that man has both civil and spiritual interests. The Commonwealth exists in order to deal with man's civil interests." The Commonwealth seems to me to be a society of men constituted only for the procuring, preserving and advancing their own civil interests. Civil interests I call life, liberty, health and indolency of money: and the possession of outward things such as money, lands, houses, furniture and the like."

But Locke goes on to discuss man's spiritual nature. In the spiritual realm of man the civil magistrate has no right to interfere. The Civil power is impotent in spiritual matters. Matters of faith are neither provable nor disprovable but simply believable or disbelievable. Hence anyone could propose them but nobody has a right to impose them on others. Man's spiritual nature may take on the form of church worship. But, Locke points out that this is different from the Commonwealth. "Let us now consider what a church is. A church, then, I take to be a voluntary society of men joining themselves together of their own accord in order to the public worshipping of God in such a manner as they judge acceptable to Him and effectual to the salvation of their souls. I say it is a free and voluntary society . . . Thus, therefore, that matter stands. No man by nature is bound unto any particular church or sect, but everyone joins himself voluntarily to that society in which he believes he has found that profession and worship which is truly acceptable to God. The hope of salvation, as it was the only cause of his entrance into that community, so it can be the only reason of his stay there. For if afterwards he discover anything either erroneous in the doctrine or incongruous in the worship of that society to which he has joined himself, why should it not be as free for him to go out as it was to enter? . . . No member of a religious society can be tied with any other bonds but what proceed from the certain expectation of eternal life."

Locke believed that the human mind was fallible. Absolute reason could not in certain instances perceive the entire truth. Therefore, in matters of religion, God, and eternity, each individual has to judge for himself. No one man could set forth absolute doctrines for another. In a primitive form Locke pleaded for a separation of Church and State. "Rend unto Caesar what is Caesar's and unto God what is God's." According to Locke, Man's actions are subject to the jurisdiction both of the outward and inward court—that is to say of Church and State. Each of these governments is assigned proper and specific limits and one is not to intrench on the other. "A good life, in which consist not the least part of religion and true piety, concerns also the civil government; and in it lies the safety both of men's souls and of the Commonwealth. Moral action belong, therefore, to the jurisdiction both of the outward and inward court; both of the civil and domestic governor; I mean both of the magistrate and conscience. Here, therefore, is great danger, lest one of these jurisdictions intrench upon the other and discord arise between the keeper of the public peace and the overseer of souls."

Thus, according to Locke, the magistrate has a right to do anything to protect the civil interest. This logically would include censorship of books, speech and newspapers, if they could be proved detrimental to the civil interest. Only in things not entirely knowable to the human mind, such as matters of religion, did Locke believe that the civil magistrate should not interfere. But, if for example, a book advocating treason were published, the government would have the right to censor it as being detrimental to the civil interest. Milton, on the other hand, pleaded for *completely* free expression. On this point Locke and Milton differed. Locke believed that in things not of religious nature the government has a right to regulate what it believes to be harmful. "This is the original, this is the use, and these are the bounds of the legislative, which is the supreme power in every commonwealth. I mean that provision may be made for the security of each man's private possessions; for the peace, riches and public commodities of the whole people; and, as much as possible, for the increase of their inward strength against foreign invasion." Milton, on the other hand, pleaded for a completely free and individual choice not only in religious matters but in all controversial matters.

In our present day and age, there is no question that Locke's views are more apropros. Perhaps in Milton's time, when society was not as complex and the issues at stake were sharper and more clearly defined, we could leave the individual free rein. However, in the twentieth century, with the vast increase in the scope of the media of mass communication and with the increased complexity of modern life, the average man is a bewildered individual Thus, it is the duty of society to protect its members. Freedom of expression must be related to responsibility. Those who are in a position to express opinions on controversial matters are bound by a certain responsibility in the expression of their opinions. If they do not realize this responsibility themselves, then society must take a hand in seeing that they do.

The issues were brilliantly examined by W. E. Hocking in his discussion of freedom of the press. (*Freedom of the Press* by W. E. Hocking—pages 228-230.) "As

with all freedom, press freedom means freedom from and also freedom for . . . A free press is free from compulsion from whatever source, government or social, external or internal. From compulsions, not from pressures; for no press can be free from pressures except in a moribund society empty of contending forces and beliefs . . . The free press must be free to all who have something worth saying to the public since the essential object for which a free press is valued is that ideas deserving a public hearing shall have a public hearing . . . There is an antithesis between the current conception of the freedom of the press and the accountability of the press. Accountability like subjection to law, is not necessarily a net subtraction from liberty; the affirmative factor of freedom, freedom for may be enhanced . . . The situation approaches a dilemma. The press must remain private and free, ergo human and fallible; but the press dare no longer indulge in fallibility—it must supply the public need."

RENE DESCARTES AND HIS CONTRIBUTIONS TO MODERN SCIENCE

Dr. Litman
January 1957

Shalom Z. Hirschman

Rene Descartes is one of the giants upon whose shoulders modern science rests. He helped to clear the mist, which for centuries had obscured the workings of the physical world and the nature of man's place in the universe. Descartes taught man to think for himself, to seek truth within himself, and not to rely upon authority, convention and tradition which would impede the search for truth. Man can fathom even the most hidden secrets of nature, but, in order to advance, his road must be cleared of all obstructions.

Descartes' method is to lead him invariably to truth. He begins with complete skepticism, questioning the truth, first, of commonly received opinions and beliefs, and secondly, of sense-data.

> "The schools and my senses tell me that the sun moves around the earth; I now learn that the schools and senses alike deceive me."
> (Discourse on Method)

At the outset, the mind must be purged and cleansed; the sediment deposited by dogmatic indoctrinations must be washed away. Thus Descartes states the first rule of his method.

> " . . . to accept nothing as true which I did not clearly recognize to be so: that is to say, carefully to avoid precipitation and prejudice in judgments, and to accept in them nothing more than was presented to my mind so clearly and distinctly that I could have no occasion to doubt it."
> (Discourse on Method)

The remaining three rules state the procedure for learning and discovering. They present what I shall call the method of analysis—whereby one starts with a simple, self-evident truth near at hand (which may not turn out to be logically first in the completed system) and from it works in simple steps to more difficult and remote principles.

> "The second was to divide up each of the difficulties I examined into as many parts as possible, and as seemed requisite in order that it might be resolved in the best manner possible.
> "The Third was to carry on my reflection in due order, commencing with objects that were the most simple and easy to understand, in order to rise little by little or by degrees, to knowledge of the most complex, assuming an order, even if a fictitious one, among those which do not follow a natural sequence relatively to one another.
> "The last was in all cases to make enumerations so complete and reviews so general that I should be certain of having omitted nothing."
> (Discourse on Method)

By the application of his method, Descartes wanted to construct a universal science possessing the certainty which mathematics attains in the limited field of numbers and figures. We find the conviction expressed that all the sciences form an organic unity; one master method of study applies to them all.

The method is the method of mathematics, the universal science that deals with order and measurement generally, and in which all data are clearly, distinctly and succinctly stated. Indubitable knowledge can be obtained in the sciences of arithmetic and geometry.

Descartes had great success with his method in the development of analytical geometry, which strengthened his belief in a mathematical universe. Analytical geometry presupposes an exact one-to-one correspondence between the realm of numbers—arithmetic and algebra—and the realm of geometry—space, extension and figure. The nature of space was such that its relations could be represented in algebraic formulae. Numerical truths could be fully represented spatially. It thus becomes clear that all our knowledge of space and spatial relations can be translated into a new language, that of numbers, and that by this translation and transformation the true logical character of geometric thought could be conceived in a much clearer and adequate way. Descartes' analytical geometry gave the first convincing proof of this relation between extension and number. The language of geometry became part of a much more comprehensive language, that of a universal mathematics.

We see that Descartes had great faith in the truth of mathematics. Its propositions are clearly and distinctly conceived. Can we find the same certainty in the study of

material objects in the world about us? Again let us apply the method and thus derive the answer to this question.

Descartes begins by doubting all until he arrives at something indubitable.

> "I shall then suppose, not that God who is supremely good and the fountain of truth, but some evil genius not less powerful than deceitful, has employed his whole energies in deceiving me; I shall consider that the heavens, the earth, colors, figure and sound, and all other external things are naught but the illusions and dreams of which this genius has availed himself in order to lay traps for my credulity; I shall consider myself as having no hands, no eyes, no flesh, no blood, nor any senses, yet falsely believing myself to possess all these things; I shall remain obstinately attached to this idea and if by this means it is not in my power to arrive at the knowledge of any truth, I may at least do what is in my power (i.e. suspend my judgment), and with firm purpose avoid giving credence to any false thing." (Meditation I)

Descartes then discovers the first thing that cannot be doubted, his own existence. The truth of his own existense is as clear and distinct as any mathematical proposition can be.

> "Was I not then likewise persuaded that I did not exist. Not at all; of a surety I myself did exist since I persuaded myself of something (or merely because I thought of something). But there is some deceiver or other, very powerful and very cunning, who employs his ingenuity in deceiving me. Then without I doubt I exist also if he deceives me, and let him deceive me as much as he will, he can never cause me to be nothing so long as I think that I am something. So that after having reflected well and carefully examined all things, we must come to the definite conclusion that this proposition: I am, I exist, is necessarily true each time I pronounce it, or that I mentally conceive it." (Meditation II)

This "first principle" of the philosophy for which he was seeking, Descartes classically stated as "I Think, therefore I am".

By applying his method of analysis Descartes proceeds to develop his ontological proof of the existence of God. He has the idea of a more perfect being". Recognizing his own deficiencies, this idea certainly could not proceed from himself. Perhaps the idea of substance was within him owing to the fact that he too was substance. Yet how could he have the idea of an infinite substance since he is finite? Descartes concludes, therefore, that the "perfect being", God, exists. This proof is predicated upon his own existence, for then the idea is in something which exists and the object of the idea in this case God exists.

> "By the name God I understand a substance that is infinite (eternal, immutable), independent, all knowing, all powerful, and by which I myself and everything else, if anything else does exist, have been created. Now all these characteristics are such that the more diligently I attend to them, the less do they appear capable of proceeding from me alone; hence from what has been already said, we must conclude that God necessarily exists."
> (Meditation III)

The very notion of God, the most perfect being, necessarily carries existence with it just as the idea of a triangle carries with it the equality of the sum of its angles to two right angles.

This "proof" highly objectionable. Descartes seems to base the reality of God upon the idea of God. What we have is a definition. The Being does not necessarily exist apart from its definition, and therefore, may be only a definition, that is, an idea or belief.

The question now arises as to the reality of mathematics. Certain definitions, postulates and axioms form the foundations of mathematical thought and we may raise objections against the verity of mathematics similar to those raised against the existence of God. Yet, there is a fundamental difference between the two. The validity of the mathematical definitions may be tested by the fruits they bear. If we can construct a logical system of mathematics based on these definitions, a system free from contradictions and inconsistencies, we may have a clear conception of their truth. Furthermore, the statements derived from the original definitions can often be subjected to physical measurement. For example, the validity of the Pythagorean Theorem, which may be derived from certain geometrical definitions, for a given right triangle, may be ascertained by actual measurement and is thus demonstrable in terms of number. Hence the axioms are uniquely determined by their consequent propositions. However, no unique definition of God exists and therefore the definition is but a belief.

Inquiring further into the existence of material things the following conclusions

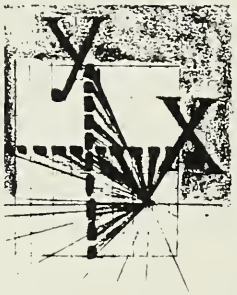
are drawn by Descartes. He has a certain passive faculty for the perception of ideas of sensible things, which must be produced by some active faculty. This active faculty for the production of the idea cannot reside within him, for his perception of these sensible things is passive and often against his will. The active faculty must reside in some substance, other than himself, which contains the real object of the idea. This substance is either a body, a demon or God. It cannot be a demon or God, for God, the perfect being has no defects and cannot be a deceiver. Hence the idea is not an illusion, was produced by corporeal substance and we must allow the corporeal substances exist. They may not be exactly as comprehended by the senses which are often obscure and confused;

> "but we must at least admit that all things which I conceive in them clearly and distinctly, that is to say, all things which, speaking generally, are comprehended in the object of pure mathematics, are truly to be recognized as external objects." (Meditation VI)

Descartes makes the distinction between the mathematical aspects of material bodies and what may be termed the "sense aspect" of material bodies. The "mathematical aspects" are those qualities which may be reduced to mathematical entities, described in the clear and distinct language of mathematics. Those qualities which may be handled mathematically are real. Those qualities arising from the "sense aspect" of material bodies are incapable of mathematical treatment. They remain obscure and cannot be considered real. Of course, they aid us in the perception and identification of bodies, but they only serve to give the mind the opportunity to conceive the true qualities. Descartes describes those qualities which are unreal and those which are real. The latter are to form the basis of his Physical Theory. However, Descartes failed to develop a satisfactory theory of physics.

The aforementioned dichotomy leads us to a general consideration of Descartes' dualism. Descartes divides reality into two categories, extension and thought. They are two separate worlds—The "res extensa" which is the realm of mathematical objects strictly controlled by mechanical law, and the "res cogitans" in whose realm resides the thinking substance which is the true I, unextended, immortal, distinct objects strictly controlled by mechanical law, and the "res cogitans" in whose realm resides the thinking substance which is the true I, unextended, immortal, distinct from the body and not subject to mechanical laws.

Thus what I have called the "sense aspect" of material bodies belongs to the "res cogitans". It is completely within the mind and has no external reality. The "mathematical aspects" of material bodies would then belong to the "res extensa".



Descartes' dualism raises a grave epistemological problem. If each of the two substances exists independently of the other, how do extended substances produce unextended thoughts, and how do we know that the distinct conceptions of the "res cogitans" are valid for the "res extensa"? If the soul is totally distinct from the body how can it have that thorough and intimate contact with matter which is necessary in order to have the knowledge of any extended thing? The problem is fundamental and a satisfactory solution has not yet been provided. Descartes realized that his dualism represented an imperfection. The imperfection cannot be present in God and the two Worlds merge in Him.

> "But because I had already recognized very clearly in myself that the nature of the intelligence is distinct from that of the body, and observing that all composition gives evidence of dependency, and that dependency is manifestly an imperfection, I came to the conclusion that it could not be a perfection in God to be composed of these two natures, and that consequently he was not so composed." (Discourse on Method)

As for the interaction of mind and matter in the human body . . .

> " . . . WE must know that the soul is really joined to the whole body, and that we cannot, properly speaking, say that it exists in any one of its parts to the exclusion of the others . . . (Passions of the Soul I Article 30)
>
> "It is likewise necessary to know that although the soul is joined to the whole body, there is yet a certain part in which it exercises its functions more

particularly than in all the others . . ."
(Passions of the Soul I. Article 31)

The appeal to God seems only to represent one of the many medieval, religious notions of which Descartes could not rid himself. It certainly does not suffice as a scientific explanation.

Yet, this dualism led Descartes to a very novel conception of the biological world. Descartes stands as a new starting point for the view of living creatures working, as machines.

> " . . . and as a clock composed of wheels and weights observes not less accurately all the laws of nature when it is ill made, and points out the hours incorrectly, than when it satisfies the desire of the maker in every respect; so likewise if the body of man be considered as a kind of machine, so made up and composed of bones, nerves, muscles, veins, blood and skin, that although there were in it no mind, it would not fail to move in all the same ways as at present, since it does not move by the direction of its will, nor consequently by means of the mind but only by the arrangement of its organs. I easily discern that it would also be as natural for such a body, supposing it dropsical, for example, to experience the parchedness of the throat that is usually accompanied in the mind by the sensation of thirst, and to be disposed by this parchedness to move its nerves and its other parts in the way required for drinking . . . " (Meditation VI)

Descartes excludes will and reason from his machinery of the individual. Those apart, Descartes' individual was a machine. Thus all the animals lower than man, having no mind, are complete machines. They are "automatic" whose actions proceed necessarily from their physical nature. Only the presence of mind, of the thinking I, distinguishes man from all other animals.

Descartes' view of man's doings was in line with his view of the doings of the physical universe. He was bringing them both into one picture. Visible bodies such as planets and terrestrial objects swim helplessly in an infinite "first matter" or ether. This "first matter", divinely put into a certain quantity of motion, falls into a series of whirlpools or vortices, in which the visible objects are carried around or impelled toward certain central points by the laws of vortical motion. Hence, the world of extended bodies is nothing but a vast machine. Descartes' automatized doings of man were a piece with his automatized doings of the heavenly bodies. The movements of animal bodies, all their physiological processes which are independent of conscious thought, and the motion of the heavenly bodies follow the same mechanical laws. Man is an automaton with super-added mind. Man's kindred, the "brute" creatures are automata without mind.

The importance of this concept for the progress of modern biology cannot be overemphasized. Life became subject to the same laws that controlled matter. The difference between life and death is the difference between a smoothly running machine and a broken machine.

> " . . . let us consider that death never comes to pass by reason of the soul, but only because some principal part of the body decays; and we may judge that the body of a living man differs from that of a dead man just as does a watch or other automaton (i.e. a machine that moves of itself), when it is wound up and contains in itself the corporeal principle of those movements for which it is designed along with all that is requisite for its action, from the same watch or other machine when it is broken and when the principle of its movement ceases to act."
> (The Passions of the Soul I. Article 6)

Wohler's synthesis of urea in 1828, two centuries after Descartes' death, which demonstrated that there is nothing more extraordinary about an organic substance than an inorganic subsance, should not have been so shocking. Organic substance does not contain special mysterious vegetative forces, nor is there a "life force" which controls physiological activity. The living machine is the sum of its specialized parts, muscle, blood, nerve, veins and the various tissues, coordinated and integrated by an elabrate system of transmission lines, relays and signal stations along which travel electrical messages. The energy of living substance is provided by ordinary chemical oxidations.

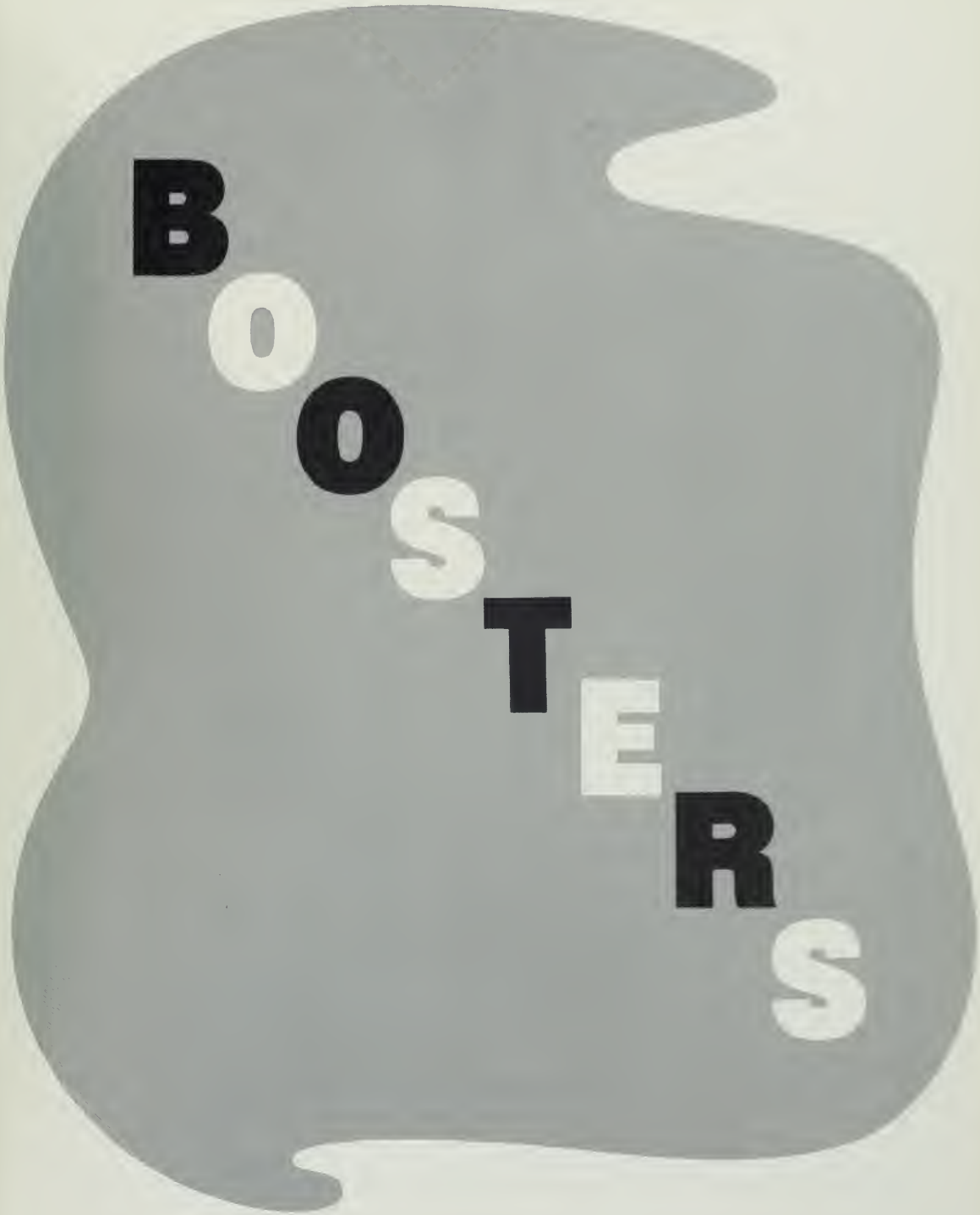
Descartes' example of the unconscious wetting of a parched throat (see above. Meditation VI) seems to foreshadow the idea of reflex action which was first stated clearly more than two hundred years after his death. Thus even mental physiology could be reduced to the ordinary mechanical processes.

Applying the idea of the "unity of knowledge" to the study of that which we call living substance we realize that we must integrate the methods of physics, chemistry and mathematics in order to gain a compiete understanding of physiological activity. The fields of biochem-

istry and biophysics coalesce into the field of general physiology. Yet only when we shall have described the essence of all physiological activity in the language of mathematics will we have a clear and distinct conception of living substance. According to Descartes' "Method of Analysis" our inquiries in this direction should begin with the study of the chemical constituents of the simplest call, passing on to the study of more complex phenomena in orderly steps. After having studied the chemicals of the cell we may study the chemical and physical properties of the previously studied components; then we may proceed to study in order the properties of the various tissues, organs, systems and finally the complete organism. Today we are yet at the frontiers of this study. Molecular medicine has just recently been conceived and general physiology is still in its embryonic stage. Descartes pointed the way towards the understanding that the study of physiology is the study of all science.

Descartes failed to developed a satisfactory mathematical physics. By his vortex theory of motion which did away with the problems of force, weight, velocity, acceleration and gravity raised by Galileo, Descartes imagined that he had achieved a geometrical world. However, he did not realize that by introducing vortical motion he defeated the goal of his method. He described the vague and obscure external features of the world machine, the features that belong to the "res cogitans". The clear and distinct description of a machine is the mathematical formula which depicts its motion. Thus Descartes' physics remained a network of arbitrary assumptions. But if Descartes as physicist erred in his means, he did not err in his fundamental philosophical aim. Newton reinvoked the theories of Galileo and applied Descartes' philosophy. Motion could be described by a mathematical formula relating two fundamental properties of bodies to force—mass and acceleration. (Descartes had dismissed mass as an "essential" property of material substance. ". . . again we reject weight, because we see that fire although very light is yet body." Principles of Philo. II Prin. 11) In all its single branches physics tended to one and the same point; it attempted to bring the whole world of natural phenomena under the control of number.

Yet certain problems remained. How could we account for "action at a distance", that is, such pheonomena as gravity and the attraction between distant bodies such as was postulated for the celestial planets? In our own era, Einstein has come closer to Descartes' ideal of a thorough geometrical universe. Motion, gravity, "action at a distance" all become part of the geometrical properties of space and are clearly described in the general field equations. Algebra and geometry blend in the study of the motion of corporeal substance. It now remains to include all field phenomena, such as electromagnetic radiation, attraction and repulsion, in these equations to achieve the goal of a complete mathematical physics.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